BAHAR-DANUSH;

OR,

GARDEN OF KNOWLEDGE.

AN ORIENTAL ROMANCE.

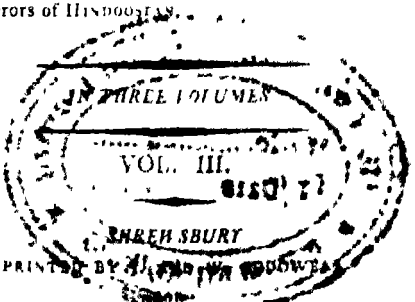
TRANSLATED FROM THE PERSIC

OF

ENAIUT OOLLAH.

BY JONATHAN SCOTT,

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BAHAR-DANUSH:

OR,

Garden of Knowledge

CHAP. XXIX.

CONTINUATION OF

The Hiſtory of the Prince of Futtun and the Princeſs Mherbanou.

MUCH as the princeſs Peri-nuzade and her conſort ſtrove to divert the prince by every amuſement they could deviſe, he ſeemed to enjoy none; but with wet eyes and parched lips, courting ſolitude, lay like the ſand upon the ſea-

" The undertaking is moſt arduous, and " requires ſupernatural ſkill, for in it the " foot of ſpeed is uſeleſs. Seek, then, " the keys of patience, that the portals " of ſucceſs may be unlocked, for the " wiſe have ſtiled patience the key to " enjoyment. Look only for the fa- " vour of that God, who can bring forth " from the concealment of myſtery the " object of deſire."

The prince, upon this, reſolved to follow the advice of Peri-nuzzade, who girded the belt of friendſhip round the waiſt of her heart, and diligently ſought a remedy for her friend. After much enquiry, ſhe found out an old lady, who was an experienced profeſſor in the arts of love, and had long carried the ſtandard of ſuperiority at the college of profound ſkill in the myſteries and intrigues of amour and gallantry.

VERSE.

VERSE.

In the path of love ſhe was well experienced, for ſhe had been ſometimes the beloved, and ſometimes the enamoured.

She could bring together the beloved and the lover. She could make kind a coquetiſh miſtreſs.

This dame ſhe inſtructed to explore every path, and find out, if poſſible, ſome trace of the lady who had paſſed in the boat without rowers.

The old lady, who was a perfect guide in the road of love, having received her inſtructions, followed the courſe of the river, till ſhe came to a city ſituated upon the bank, named Huſſunabad,[a] in every ſtreet of which beauty was ſeen in numerous aſſemblage. Dimpled maidens, with an hundred ſmiles and glances, ad-

 vanced

[a] City of Beauty.

vanced on every ſide, and in each quarter ſmiling fawns, ſelf-faſcinated with their charms, bounded in herds together. Here, after much enquiry, ſhe found the object of her ſearch, clear as the ſun, and underſtood that ſhe was a gem of a royal mine, and moon of an imperial ſky, named Mherbanou; who, from her vivacity, often ſailed in a boat alone, and like the ſun, unattended, encircled the globe. Such was her beauty, that the moon might have borrowed radiance from her charms, and the roſe fragrance and glow from the freſhneſs of her cheek.

The old woman now, having hired a houſe in the city, aſſumed the character of a ſeller of flowers, and by this means made acquaintance with the wife of a gardener who ſerved the palace with noſegays and garlands. Through her ſhe was introduced to the princeſs, and, being aſſured ſhe was the beauty ſhe had looked for, ſpeedily returned to her miſtreſs,

miſtreſs, who informed the prince of her ſucceſs, and refreſhed his ſenſe with the odour of encouraging hope. With rapture he uttered the following

VERSE.

For theſe tidings ſhould I offer my life, it would be allowable, for ſuch intelligence refreſhes my ſoul.

Although the prince (the goblet of whoſe ſoul overflowed with the wine of deſire) wiſhed, that at the inſtant, borrowing the feet of the weſtern breeze, he might like the lover's tear haſten in the path of expedition, and as the nightingale, ſoar on the wings of love in the air of Huſſunabad; yet Peri-nuzzade, having with much difficulty conducted the bark of his mind from the whirlpool of impatience to the ſhore of reſignation for that day, conſented that early on the morrow he ſhould depart for the place of his intention. With much regret,

the diver in the ſea of love having ſubmitted himſelf to remain, conferred valuable jewels in reward for the important ſervices of the old lady; who, like the Hooddud,[b] had brought from the Saba of his deſires welcome intelligence of his Bilkees-reſembling charmer.

In order to occupy his mind till ſuch time as the Jonas of day ſhould deſcend into the belly of the whale of the weſt, he engaged in a fiſhing party. The very firſt caſt, a fiſh of great ſize was caught in the net, when the prince, pleaſed at ſo fine a prize, ordered it to be broiled on the ſpot, and wine to be ſet, as a reliſh to the treat. When the cook had opened the belly of the fiſh, a khulkaul[c] ſet with jewels, worthy of being a halo for

[b] Suppoſed the Lapwing, and mentioned in the Koraun to have brought Solomon the firſt account of the queen of Sheba.

[c] A bracelet wore round the lower part of the leg, juſt above the ancles.

for the ſun, fell out, like a dazzling ſtar from the ſign Piſces. The prince, aſtoniſhed at ſuch an event, examined eagerly the brilliant gems; but, upon handling the ornament, his pulſe began to throb with ſympathy, as a fiſh out of water, and the perfume of ecſtacy to regale the perception of his ſoul. He exclaimed, "If I miſtake not, this khulkaul muſt have kiſſed the feet of that moon, which the ſun is deſirous of poſſeſſing as a ſource of new light, for, if not, why do the flames of rapture glow ſuddenly in my heart?"

He inſtantly repaired to the old lady, and ſaid, "Knoweſt thou aught of this khulkaul, ſo very valuable, that the rays of its brilliancy, like the moon, irradiate the ſurface of ſight, or to what ſun-reſplendent maiden it belongs?" The deeply-ſkilled matron recollected it at firſt ſight, and lighting up her countenance with the rays of gladneſs,

gladneſs, ſaid, "O thou active courſer "in the field of love, toſs the cap of joy "up to the ſky of exultation, for this is "the khulkaul of Mherbanou; and "ſuch unexpected good fortune fore-"bodes that, in a ſhort time, the bliſs-"ful enjoyment of that cypreſs of the "garden of beauty and elegance will be "attained. To remain, therefore, any "longer in this place, is not within the "circle of prudence."

The prince, by direction of the old lady, immediately taking leave of Manochere and Peri-nuzzade, without regard to proviſion for his journey, bound the burthen of travel on the ſteed of departure, and haſtened towards the country of his beloved on the wings of expedition. Paſſing quickly over the diſtance, he ſoon reached the city of Huſſunabad, with the old woman and his companions, and took up his lodging in a garden, diſguiſed as a pilgrim. The experienced matron,

matron, as before, having ſet out her flower ſhop, diſplayed with freſh brilliancy the wares of artifice and goods of contrivance on the ſtall of cunning. With happy ſkill, and profound ſtratagem, having reared her ladder up to the battlement of the ſky, ſhe ſchemed to enſnare the moon into her hands. Having one day prepared a baſket of the freſheſt and moſt blooming flowers, ſhe repaired to the gardener's wife, with whom ſhe had tied the knot of ſiſterhood, whom ſhe requeſted to accompany her to the preſence of Mherbanou, in order that ſhe might offer a peſhcuſh of noſegays and wreaths, as an introductory preſent to the attendants on that ſhrub of the garden of beauty.

The gardener's wife replied, "My "dear ſiſter, your requeſt at preſent "cannot be complied with; for, to gain "admiſſion to Mherbanou is impoſſible, "becauſe, on account of the loſs of her "fa-

" favourite khulkaul, ſhe has entwined
" grief as a wreath upon her neck. Some
" time back, having gone to the river,
" from the playfulneſs of youth, reſtleſs
" as the quickſilver, ſhe plunged into the
" water to ſwim, and committed her
" flowing treſſes, each lock of which is
" worth an hundred muſk-bags of Kho-
" ten or Tartary, to the curling of the
" waves, when ſuddenly the khulkaul
" dropt from her ancle, and ſunk."

The old woman, regarding what ſhe had heard as ominous of ſucceſs, haſtened rejoicing to the prince, and ſaid, " Very
" ſhortly this moon will fall like a fiſh
" into thy net, and the khulkaul prove
" the means of thy attaining the jewel of
" thy deſires. Policy now demands, that
" thou, with thy companions, quitting
" this garden, ſhouldſt retire to ſome
" ſecluded ſpot, and remain in the ſtricteſt
" privacy. Let the venerable ſage who
" is with thee, aſſuming the habit of a
" devout

" devout collinder, with bent ſtature and
" contemplative aſpect, from which the
" minds of the public may be impreſſed
" with an opinion of his ſanctity of heart,
" aſk an audience of the Sultaun; and
" declaring himſelf ſent by the ſacred
" prophet Khizzer, thus ſay, Khizzer,
" (on whom be bleſſing) by divine com-
" mand ſends thee his greetings, and in-
" forms thee, that from the extreme
" favour of the Almighty towards Mher-
" banou, her jewel has been ſtrung on
" the matrimonial thread of a young man,
" whoſe mind is independent of all earth-
" ly things, and the knot of marriage has
" been properly entwined in the upper
" regions. This highly diſtinguiſhed
" perſonage will ſpeedily arrive at thy
" heaven-reſembling court, and the proof
" of his identity will be his having the
" khulkaul of Mherbanou, which hav-
" ing dropt into the water, was ſwallow-
" ed by a fiſh, from whoſe belly it was
" taken out by the holy Khizzer, accord-
" ing

"ing to divine commiſſion, and delivered
" in truſt to the young man. At what-
" ever auſpicious hour he may arrive,
" regard it as moſt fortunate, and ne-
" glecting not the leaſt point of the rites
" of hoſpitality, ſhew thy gratitude for
" ſuch heavenly bounty to the utmoſt
" extent of human power. Without
" heſitation or delay, unite this pearl of
" the caſket of royalty, with that prin-
" cipal gem in the crown of virtue, for
" the loſing of the khulkaul was ordain-
" ed by the Almighty, who cannot err
" in his deſigns.

" After this (continued the old woman)
" let him preſent the king with a little
" of the water of life, that the charmer of
" his declaration may have the ornaments
" of truth. Unleſs by this ſtratagem,
" there is no poſſibility of attaining thy
" deſire, becauſe the father of Mherbanou,
" from haughtineſs, wiſhes not that any
" one ſhould preſume to aſpire to his alli-
" ance

" ance as a ſon-in-law, and Mherbanou " herſelf is alſo coy, and difficult to " pleaſe. Many powerful princes have " longed for an union with her, and " wandered round the circle of deſire, " but, as yet, the goblet of no admirer's " hope has overflowed with the wine of " acceptance, the heart of each ſuitor " has been marked like the tulip, with " the ſcars of diſappointment."

The prince, approving the ſcheme of the old lady, and following her directions, prevailed upon the friendly ſage to repair to court; while he, with the reſt of his companions, retired to the receſs of concealment. The old man being admitted to an audience, delivered the meſſage of the bleſſed Khizzer in a proper manner, and preſented the water in a ſmall phial ſealed up, as an offering. The ſultaun upon hearing ſuch an aſtoniſhing meſſage, having drawn up the feet of his heart beneath the ſkirt of amazement, remained

remained in doubt as to its truth or falſehood; but as the loſs of the khulkaul was circumſtantially mentioned, he preſumed not to contradict the meſſenger.

The courtiers who ſat upon the carpet of reſpect, were loſt in the mazes of wonder, and became dumb with ſurprize. At length, the ſultaun opening the mouth of the phial, by way of experiment, poured a few drops of its contents over a fiſh which had been out of the water two whole days. Inſtantly it began to be agitated, like the pulſe of a deſpairing lover upon a meſſage from his miſtreſs, and ſoon ſkipping about, fell into a baſin of water, near which the ſultaun ſat, and began to ſwim. At ſight of this miracle, a loud exclamation burſt from the beholders, and all with one voice cried out, "O Lord, we believe."[a]

Without aſking permiſſion of the ſultaun, they ſeated the old man in the place of

[a] Words from the Koraun.

higheſt reſpect, and bowed themſelves before him. When he ſaw that the wine of his object was ſufficiently fermented, and the impreſſion of his wiſhes firmly ſtamped, he ſaid, "As it is not allowa-"ble for dirveſhes to remain in the com-"pany of kings longer than abſolutely "neceſſary, I will now leſſen the trou-"ble of the ſeated on the carpet of "royal obedience." Though preſſed repeatedly to ſtay, he would not be prevailed upon, but ſtood firm on the bridge of departure; upon which the ſultaun and all the courtiers, having attended him to the palace gates, took leave.

When he came into the ſtreet, the common people (of whom ſcripture ſays, "They are like a flock of ſheep") regarding their prince's accompanying him as a ſure proof of the dirveſh's high ſanctity, ſo crowded round him, that the old man was nearly ſtifled by the throng. When he had eſcaped from this calamity, from

weakneſs and fatigue riſing and falling, like ſtraw born by an eddy of wind, he at leaſt reached the prince, to whom he related the particulars of his embaſſy.

CHAP.

CHAP. XXX.

CONTINUATION OF

The Hiſtory of the Prince of Futtan and the Princeſs Mherbanou.

SOME days after this, the prince, having again repaired to the garden, diſpatched the vizier's ſon to the ſultaun, with inſtructions to repreſent the following addreſs at the foot of the throne.

" My glorious maſter, heir apparent to " the crown and ring of the empire of " Futtun, was commanded in a viſion, " that, repairing to the ſhore, he ſhould " caſt his nets, and whatever might be " taken from the belly of the fiſh firſt " caught, he ſhould, himſelf, without " the intervention of another, bring to " the preſence of thoſe who kiſs the " ground of this auguſt court. It hap- " pened, that at the firſt draft was " caught a large fiſh, out of which was " taken a khulkaul, ſet with jewels of the " greateſt brilliancy and of moſt exquiſite " workmanſhip. The inconveniences " and dangers which this head of an im- " perial houſe has ſuſtained in his hea- " ven-commanded journey, cannot any " way be compreſſed into the mold of " narration, or the conceptions of lan- " guage, but they ſhall hang upon his " royal mind. Thanks, however, be to " God, he has brought his ſacred de- " poſit ſafely; and if orders are iſſued,

" will

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" will acquire glory in a diſtinguiſhing
" interview with your majeſty, but o-
" therwiſe, having delivered up his truſt
" to the imperial ſervants, will return
" inſtantly to his own country."

When the vizier's ſon had concluded his ſpeech, ſigns of pleaſure appeared upon the countenance of the king, who with great affability ſaid, " Thy maſter
" is welcome, for he hath brought good
" fortune with him, but what can be
" the reaſon of the prince's deſiring in
" ſuch haſte to return home? It can-
" not be concealed from the intelligent
" of penetrating minds, that the chief
" of a royal houſe could not have been
" commiſſioned by divine revelation to
" undergo ſuch difficulties, and to leave
" his kingdom, but for ſome important
" deſign of providence. Prior to thy
" arrival, a venerable perſonage diſ-
" patched by the prophet Khizzer (on
" whom be bleſſing) informed us of thy

" approach, and of the divine command
" to unite the light of the eye of royalty
" and the glory of the aſpect of dignity.
" Praiſe be to God, therefore, that thy
" maſter is arrived in health and ſafety.
" It is among the moſt important of di-
" vine bleſſings, and moſt demanding of
" our gratitude, that the precious pearl
" of the prince belongs to the caſket
" of royalty; for, at all events, there
" would have been no power to oppoſe,
" or ability to avert the heavenly dictates.
" Since, then, a perſonage of ſuch pure
" nature is commiſſioned, there ſhall not
" be a moment's delay in our obedi-
" ence."

The vizier's ſon replied, " Since ſuch
" are the divine commands, though the
" prince is of exalted mind and perfect-
" ly wiſe, ſo that he abſtains from the
" company of woman on account of the
" levity peculiar to the ſex, yet there is
" no remedy but to ſubmit." In ſhort,
the

the vizier's ſon being dimiſſed, haſtened to the preſence of the prince, and with the grateful tidings of ſucceſs gladdened his ſenſe, as with the perfume of enjoyment.

Intelligence of the prince's arrival being ſpread throughout the palace, Mherbanou was thrown into great agitation, leſt the prince, who by divine interference had recovered her khulkaul, ſhould not prove the object of her love, and worthy of union. While ſhe was in this ſtate of mind, the old woman, in company with her adopted ſiſter having arranged ſome noſegays and wreaths of flowers in a fanciful taſte, was introduced, and in the courſe of converſation, with much art (ſo that her intent ſhould not be perceived) ſaid,

" Happening to go this morning to " gather flowers in a certain garden, I " ſaw in it a young man of exquiſite

" beauty, elegance of manners, readi-
" neſs of wit, and eloquence of ſpeech.
" The ſplendour of dignity and com-
" mand ſhone upon his aſpect, and the
" rays of the ſtar of proſperity beamed
" upon his enlightened countenance.
" His attendants told me that he was
" the ſon of the emperor of Futtun,
" who for ſome important purpoſe, ſub-
" mitting to diſtant travel from that
" heaven-like city, after having under-
" gone much toil and danger, had arriv-
" ed here. I, during the whole of my
" life (now extended beyond threeſcore
" years) have never beheld a handſomer
" youth, one ſo highly accompliſhed,
" or ſo calculated to pleaſe high and
" low. They ſay too, that in ſtrength,
" Ruſtum compared to him would have
" been, like myſelf, a mere Zaul,* and
" that his liberality exceeds that of
" Hatim

* Father of Ruſtum. Zaul in Perſic ſignifies alſo an old woman.

" Hatim Taie.[f] Without exaggeration, " he is a vigorous ſhoot of the tree of " love, and a freſh-growing cypreſs on " *the canal bank of beauty.* All ac- " compliſhments in his princely perſon " are combined, and the Almighty has " conferred upon him every outward " and internal grace. The following " couplet ſeems juſt in his praiſe.

VERSE.

" *Thy pure nature is far independent of* " *my applauſe: what can the hand of the* " *artiſt add to heaven-given beauty?* "

Mherbanou on hearing of the perſonal and mental accompliſhments of the prince, though a Leila became a Mujjenou,[g] and from exceſſive impatience, giving the reins of ſelf-controul from her

[f] An Arabian chief, celebrated for profuſe liberality.

[g] The loves of Leila and Mujjenou are related in a poem by Jami.

her hands, ſent a meſſage to the ſultaun her father to this effect. "Regarding "the hint from the bleſſed Khizzer, "which has juſt arrived as a lamp to "the path of our fates, it is neceſſary "to haſten in obedience to it." The ſultaun at this, filled with delight, gave orders, that the marriage feſtivities ſhould be prepared in a royal manner, the aſſembly of rejoicing be collected, and the drums of gladneſs reſound, to announce that, in a fortunate inſtant, the cypreſs would be united to the graceful ſhumſhade.

CHAP.

CHAP. XXXI.

MARRIAGE OF
THE PRINCE OF FUTTUN.

THE acquainted with the cuſtoms of the feſtivities of Jumſhede, and informed in the ceremonials of the galas of Feredoon, having ſpread the carpets of mirth and joy in the royal palace, made

made ready the preparations for enjoyment and delight. The ſound of the drums of proſperity reverberated thro' the azure dome of the firmament, and the ſhouts of pleaſure and rejoicing reached the extremities of the globe. The wine of gladneſs ſparkled in the goblet of congratulation, and the ſprightly melody of lively airs from the lute, eaſed the mind of care. In every apartment they ſtrewed variety of flowers and ſweetly-ſcented herbs, and mixed together whole bags of the muſk of Azfir and eſſences of ambergris, to regale the ſenſes of the joyous aſſembly. Faſcinating vocal performers, like the Koomri, chaunted mirthful ſtrains, and magic-ſounding muſicians, like Venus, drew forth the notes of delight. Jaſmine-faced cup-bearers, with ruby-coloured wine, gave zeſt and brilliancy to the aſſemblage of pleaſure, and ſweetly-ſmiling flower girls with their varied attitudes

titudes drew the hearts of beholders into the ſnares of their platted treſſes.

VERSE.

The feſtival of muſic and wine was ſo delightfully arranged, that paradiſe envied its joys.

Muſicians from every region were collected, each a celebrated profeſſor in his art.

The ſolemn ſtrains of the minſtrel were accompanied by the Kanoon, and the poet's ſong of congratulation aſcended to the ſkies in lengthened notes.

When the bridegroom illuming the aſſembly of the world added ſplendour to the nuptial chamber of the weſt, the attendants uſhered the princeſs bride in the higheſt pomp and ſtate royally adorned, to a throne brilliant as the heavens, with the uſual rejoicings. Having inveſted the prince with ſhining robes,

and

and brought him in the ſplendour of Feredoon and magnificence of Keikobaud to the imperial palace, they enthroned *him with the hoori-rivalling* bride, and as it were conjoined in one manſion the ſun and moon.

Shouts of congratulation now aroſe from the enjoyers of earthly feſtivity, and reached the aſſemblies of the heavens. The ſounds of gladneſs and exultation reſounded throughout the world; while ſo great was the niſſar [b] of jewels and gold, that the cow of the globe bent under the weight, and the courts of the palace, from the ſcattering of numberleſs flowers and effuſion of perfumes, became the envy of the plains of Khoten. When the nuptial ceremonies were concluded, and the company, like the birds of a garden, retired to reſt, the

[b] It is the cuſtom in Aſia to ſhower jewels, gold, &c. over the bride and bridegroom.

the nightingale was left to enjoy retirement with the beloved roſe.

When the golden-robed monarch of the heavens, ariſing from the embraces of the amber-veiled bride of night, had quitted the chamber of the eaſt, and, after the cuſtom of the liberal, beſtowing alms of light, ſcattered gold over the regions of the world, the prince left the apartment of purity; and, according to royal uſage, gave ſplendour to the throne of public audience. Like the ſovereign of ſpring, he diffuſed riches among the inhabitants of the world, and conferred many-coloured ſerpas and rich khelauts [1] on the attendants of the court, making them happy and delighted as the natives of the garden. The old lady, by whoſe fortunate ſtratagem the taliſman of ſuſpenſe was removed from the treaſure of his deſires, in reward for ſo great a ſervice, he covered with gold and

[1] Robes of honour.

and jewels, ſo as to raiſe her in her latter years from poverty to extreme wealth, and make her, like a ſerpent,[k] the guardian of a vaſt treaſure.

The prince, when the uſual time of nuptial feſtivities had expired, having formed the reſolution of return to his own country, communicated his wiſh of taking leave to the ſultaun, who, much againſt his will, conſented. According to the cuſtom of his anceſtors, giving rein to the ſteed of genius in the courſe of liberality, he beſtowed, by way of portion to his daughter, ſo many thouſand horſes, caſkets of jewels, packages of muſk, ſtrings of camels male and female,

[k] The orientals always fable hidden treaſures to be guarded by ſerpents, who alſo perform the ſame duty in England. From my window I now behold the Caeradoc, a hill in Shropſhire, well known in Britiſh ſtory as the laſt retreat of Caractacus from the Romans. Near its ſummit is a cave, which tradition ſays contains a vaſt treaſure, guarded by a dragon or ſerpent.

female, bales of rich manufactures, and the rare productions of the ſeven regions of the globe, ſo many ſun-reſplendent female and ghillim-like * male ſlaves, that arithmetical ſkill, nay, arithmetic itſelf would in calculation feel the perſpiration of inability on the forehead.

VERSE.

From cheſts of gold, ornaments of rubies and pearls, the backs of many elephants were made treaſuries.

Of Tartarian muſk were numerous bales; of ood and amber, aſs loads.

Crowns ſet with emeralds and rubies; horſes of Arabia ſhod with ſteel.

Goblets of emeralds, bowls of cornelian, each of which was filled with jewels.

* The males of Mahummud's paradiſe.

Male ſlaves of Abyſſinia with rings in their ears; Hindoo ſlave girls clothed in tiſſue of gold.

Would any one calculate what was given in his mind, let him know, he gave his all, but ſtill was obliged.

The prince, when with all this favour and bounty, having obtained permiſſion of departure from the ſultaun, he was honoured by audience of leave, placing *Mherbanou in an houdije,*[l] *the canopy of* which was ſet with jewels brilliant as the umbrella of Jumſhede, and its koobba[m] radiant as the orbit of the ſun, departed for the metropolis of Futtun, and ſwift as the moon purſued the ſtages of his route.

CHAP.

[l] A ſort of litter.

[m] A golden ball on the top of the canopy.

CHAP. XXXII.

MISFORTUNES OF

The Prince of Futtun and Mherbanou.

As it is the will of providence to conceal the fate of his creatures till the appointed time of diſcloſure, ſo now an aſtoniſhing event occurred on the plain of appearance, the particulars of which are as follow.

A young prince named Hoſhung, whoſe heart had been long captivated in the curly treſſes of Mherbanou, and who, though he ſtrove inceſſantly in

the path of her love, had not reached the ſtage of hope; at this time, when the gates of attainment were cloſed upon him, through the impulſe of all powerful love, like Mujjenou, trod the wilds of madneſs, in hopes that, ſome time or other, a breeze from her muſky locks might revive the perception of his ſoul. Like the duſt, riſing and falling, he purſued each day's march, and appointed one of his dependents, an artful procureſs, to watch for an opportunity of breaking the taliſman of his longed-for treaſure.

This woman, who was the moſt ſkilful of her day in charming the ſerpent of love, having prepared her incantations, one morning repaired, leaning upon crutches, to the tent of Mherbanou; to whom, with floods of tears, ſhe complained of the cruelty of fortune and perſecutions of miſchance. The princeſs, commiſerating her ſeeming wretchedneſs

wretchedneſs, having given her protection under the ſhade of her bounty, aſſigned her a daily allowance, and ſhortened the hand of the ravages of time from reaching the collar of her condition, but againſt the opinion of the prince, who ſaid—

" My beloved Mherbanou, from " what I obſerve in the manners of " this old hag, I ſuſpect the deluge " of calamity rages in her oven,[a] and " that diſturbance is ambuſhed in her " brain. To admit ſuch a perſon under " the ſhadow of your virtue, is to nou- " riſh a ſerpent in the ſleeve and a wolf " in the boſom. It is adviſeable to diſ- " charge ſo artful an hypocrite, and not " admit her again into the royal tents,

 " for

[a] According to Mahummedan belief, founded on that of the Perſian Magi, the firſt waters of the deluge guſhed out of the oven of an old woman named Zuhi Cûfa. Vide SALE's Koraun, vol. II. page 20, note x.

" for I cannot be ſecure againſt her " wickedneſs."

Mherbanou replied, " O prince, " gracer of the throne of royalty and " proſperity, from a wretched matron " of ſuch great age and infirmity, whoſe " ſtature, from the depredations of " time, is bent like a creſcent; what " room can there be for dread and ap- " prehenſion? To puſh the hand of " refuſal againſt the breaſt of a ſuppli- " cant, and deny the ſhade of conſolation " to the faint in the deſart of wretched- " neſs, is not the cuſtom of the liberal." In ſhort, the whimſical coquet of viciſſi- tude, taking airs upon herſelf, rent the curtain of circumſpection, and the prince, on account of the importunity of Mherbanou, reſigned his opinion to her pleaſure.

Some days after this, the prince halted on a ſpot of much pleaſantneſs and inviting

inviting verdure, where the freſhneſs of the air and fragrance of the herbage afforded ſenſations of delight without the aſſiſtance of wine, ſo that high and low enjoyed eaſe and freedom from care. The prince obſerving variety of game, reſolved to amuſe himſelf, and went to hunt at a diſtance from camp with his attendants; of which the old woman, ever on the watch for opportunity, without delay informed Hoſhung.

This deſponding lover, who had always the treaſure of his life prepared to ſacrifice in the path of his beloved, and had devoted his head to the object of his deſires, was night and day watching, like Mujjenou in the deſart. Mounting without delay a lightning-paced charger, he came near the tents of the prince, leading with him another horſe. The old hag now running with all haſte into the princeſs's tent, addreſſed her, ſaying, "*The prince, like Bharam, has juſt* "ſtruck a deer to the earth with his

" arrow, and commanded the aſſembly
" of mirth to be prepared in a garden,
" which, without exaggeration, is an
" emblem of paradiſe; but as, with-
" out the rays of thy beauty, the world
" ſeems dark in his eyes, the chamber
" of his heart has no light without the
" lamp of thy charms, and he cannot
" endure abſence, he has haſtened to
" fetch thee himſelf on the wings of
" ſpeed, now waits at the ſerrapurda *
" with a led horſe; riſe quickly then,
" and

* High ſcreens of red cloth, ſtiffened with cane, uſed to encloſe a conſiderable ſpace round the royal tents. The nobility uſe ſkreens for the ſame purpoſe, but not ſo high as the former, and, according to etiquette, they muſt be ſtriped of different colours, generally white and red, or blue and white. The latter are called kanauts. Theſe, with the tops of the numerous tents, on which are often gilded balls, appearing above, give a ſplended effect to an Aſiatic encampment, which is admirably deſcribed in BERNIER's letters on AURUNGZEBE's journey to Caſhmire.—Vide Earl of OXFORD's collection of voyages, vol. II.

" and extinguiſh the flames of his " expectation with the water of thy " ſmiles."

Mherbanou not ſuſpecting the ſtratagem, having caſt the reins of caution from her hands, aroſe without delay, and throwing a long veil over her moon-like perſon, commanded all the attendants to retire. Like Shereen, [p] having mounted the breeze-ſpeeding courſer, and unſuſpecting that particoloured time, like Ferhaad, was ſtriking her foot with its mattock, ſhe ſuppoſed Hoſhung was Khoofroo, and rode pleaſed by his ſide. When he ſaw that heaven, favouring his ſchemes, had caſt the phœnix from the ſky of exaltation into his net, he ſpeeded on like the gale; and holding the reins

[p] Nizami has written a beautiful poem on the Adventures of Shereen, Khoofroo and Ferhaad, an account of which may be ſeen in Major OUSELEY's Perſian Miſcellanies.

reins of Mherbanou's horſe, poſted ſwifter than the ſtorm, till he reached a broad and rapid river; which having croſſed, he ſunk the boat to impede purſuit, and followed the route to his own kingdom.

When they had travelled a conſiderable diſtance, and far beyond what ſhe had expected, Mherbanou, much fatigued and alarmed, exclaimed, "Where "haſteneſt thou in ſuch hurry, O my "prince? Let us reſt awhile, for my "limbs are full of pain from ſuch ex-"ceſſive motion." As Hoſhung did not think it prudent yet to diſcover himſelf, he remained ſilent. Upon this, alarm overcame the mind of Mherbanou, and dread prevailed in her heart, leſt a ghole, having enſnared her, ſhould be leading her into the wilds of deſtruction. She threw off her veil that ſhe might ſee Hoſhung, and know who was her betrayer into the path of error, and what was

was his object. On beholding the face of a ſtranger, ſhe trembled like the reed, and became motionleſs and pale as a ſtatue, from apprehenſion leſt the fair ſhrub of her purity ſhould be defiled by the owl, or the roſe-buſh of chaſtity become the prey of the ill-boding raven.

At length ſhe addreſſed Hoſhung, ſaying, "Who art thou, and what art "thou called? In thy company horror "fills my mind, and the bird of my ſoul "is ready to fly away from its element-"al neſt." Hoſhung replied, "I am "thy unpurchaſed ſlave, who have "given up the wealth of my patience "and underſtanding in purſuit of thy "enjoyment; and regardleſs of life, in "queſt of thy love, have preferred ſer-"vitude to royalty and beggary to do-"minion. I have made the duſt of thy "path a collyrium for the eyes of my "ſoul, and caſt the head of ſovereignty "as clay at thy feet. Tho' I am a king, "I glory in being thy ſlave; and tho'

"a free

" a free prince, I wiſh not for an inſtant " deliverance from thy captivity.

VERSE.

" *On the forehead of my deſtiny are* " *impreſſed the characters of thy love, and,* " *excepting paſſion for thee, I have no other* " *feelings.*

" *My boſom is deeply ſcared with thy* " *wounds. Thy love alone can make my* " *garden ſmile.*

" *I have paſſed an age in ſad ſuſpence,* " *and have ſacrificed my patience, heart and* " *faith.*

" *Tho' my way ſhould be in the face* " *of the ſword, from thy company, how* " *could I ſhrink?*

" In ſuch circumſtances, why art " thou diſguiſted at me, and wherefore " wilt thou not accept a ſovereign like " myſelf for thy ſlave?"

Mher-

Mherbanou, when informed of the ſtate of affairs, advanced with a ſmiling aſpect, and ſaid, "Ah! crown of my "head, the deſire of my ſoul is, that "I ſhould bow the forehead of gratitude "on the earth of obligation, and offer "myſelf a ſacrifice to the duſt of thy "feet. Long have I born the dart of "thy love in my boſom, and long have "the flames of paſſion conſumed my "heart. When the kings of the world "ſought my alliance, and wrote to my "father, I rolled up their epiſtles, and "inſcribed thy name on the tablet of "my heart; but as the padlock of the "chain of controul was not in my pow-"er, helpleſs as the tulip, the impreſ-"ſion of affection remained in my "mind, and, like the ſunbul, my ſoul "was tortured by diſtreſs. Surely my "wakeful ſtar has performed a miracle, "and heaven has favoured my deſires, "for my eye enjoys freſh light from "the beauty of thy countenance, and

"my

" my heart exults from the wine of thy
" interview.

" Praiſed be God, that what I wiſhed
" is accompliſhed to the height of my
" deſires! But I have ſtill a difficulty
" which is afflicting to my heart, and
" makes my ſoul tremble. I had made
" a vow to the Deity, who is the aſſiſt-
" ant of the diſtreſſed and healer of the
" wounds of the troubled in ſpirit, that
" if, through the aid of my ſtars and
" kindly help of fortune, I ſhould gather
" the flowers of enjoyment from the
" garden of ſucceſs, and have my eye
" gratified with the ſight of thy beauty,
" I would ſeclude myſelf for four months
" in the retirement of devotion, faſting
" and prayer; and every evening when
" I ſhould break my faſt, in gratitude
" for ſuch unhoped for mercies, give to
" the poor and deſtitute ſtrangers boun-
" teous alms and comfortable meals.
" I dread, leſt thou wilt not aſſiſt me in

" the

" the performance of my vow, the
" breach of which would be a ſin againſt
" religion, and that thy impatience to
" gather the flowers of enjoyment may
" make me criminal."

Hoſhung, when he heard ſuch affectionate expreſſions from Mherbanou, exulted with delight, and expanded in heart like the roſe at the waving of the zephyr. Proſtrating the forehead of gratitude on the duſt of thankſgiving, and offering up prayers at the throne of the ſelf-exiſting God, he replied, " O thou, to whoſe ſoul-de-
" lighting eloquence my heart and life
" are a ready ſacrifice, and my kingdom
" and treaſures an offering to thy love;
" wherefore ſhould I, who am a martyr
" to the ſword of affection, and a votary
" of thy religion, withhold my wealth, or
" diſobey thy commands? Thy orders
" direct my life, and my being is ſubject
" to thy pleaſure. Lovers have no power
" over

" over themſelves. Whatever is com-
" manded, that will I do. Let not, then,
" thy mind be ſorrowful, but per 'form
" thy vow; for whatever thou deſireſt
" I will procure, and ſubmit my neck
" to whatever thou mayeſt command."
In ſhort, he conducted Mherbanou to his kingdom, and, agreeably to her deſire placed her in a temple diſtant about half a ferſung from the metropolis. He ordered the neceſſary accommodations for entertaining the poor and needy travellers, aſſigned her proper attendants to await her commands, and placed guards around the temple for protection, with ſuch ſtrict orders, that not even a bird dared to extend the wing in the air near it.

He himſelf, now drawing the thorn of ſorrow from his foot, rejoiced; and having ordered feſtivities at his palace, conferred favours upon all his ſubjects. Until the expiration of the avowed time, he

he tried to amuſe himſelf after the manner of princes, in hunting excurſions; but the ball of his wiſhes was held in the mace of the princeſs, and the bird of his ſoul captivated in the falons of the eagle eyebrow of that moon of the ſky of beauty. From exceſs of deſire, pleaſed by no amuſement, hour after hour, he, like aſtronomers, waited anxiouſly the riſing of his expected ſtar.

CHAP. XXXIII.

ADVENTURES OF
THE PRINCE OF FUTTUN.

WHEN the unfortunate prince, on his return from hunting, became acquainted of the diſaſtrous event, and was told that his muſky fawn had become the prey of the lion, and the exulting

ing peacock of his hopes was taken in the talons of the falcon; the fire of ſorrow ſeized his boſom, and the flames of madneſs glowed in his brain. In the agony of deſpair, rolling as graſs upon the ground, like the roſe, he rent his garments, ſcattered duſt upon his head, and ſhed a flood of ſcalding tears. Now, like the frantic, he uttered heart-rending lamentations, and aſked of the breeze to wave him an odour from the garden of his beloved; and now beſought the gale, with piteous entreaties, to bear a meſ ſage to the cypreſs of his favourite ſtream: and ſometimes, like Mujjenou, he would loudly lament at remembrance of his Leila. Reliſh for ſuſtenance deſerted his palate, ſleep fled from his eyes, and every inſtant he quarrelled with the winds, demanding of them tidings of Mherbanou, and exclaiming, "For "whom now does ſhe arrange her muſky "treſſes, and before whom does ſhe "expand in ſmiles the roſe-bud of her

" lips? On whom does ſhe fix the in-
" toxicating nergus of her eye, and for
" whom does ſhe ſpread the ſnare with
" the amber moles that ſpot her moon-
" bright face? For heaven's ſake, O
" breeze, ſhouldſt thou haply paſs by
" the abode of my beloved, communi-
" cate to her hearing the fate of me,
" tormented and ſtruggling on the blood-
" ſtained ground, tell her that, from
" longing deſire, I am fallen from the
" throne of royalty into the abyſs of
" wretchedneſs; that, inſtead of princely
" robes, I wear the garb of beggary;
" that I have caſt away my crown, and
" made the mark of her footſteps my
" throne; that, from inceſſant lamenta-
" tion, I have no longer power to bewail,
" and from conſtant ſearch after her, my
" foot is become incapable of farther
" exertion. Beg her to have compaſſion
" on my unhappy ſtate, and viſit me,
" to caſt her cypreſs-like ſhade over my
" pillow, and lift my head from the duſt

" of

" affliction. Tell her to haſten while yet a
" ſpark of life is remaining, or ſhe will
" behold only my lifeleſs clay, which
" the wind perhaps may have ſcattered
" on every quarter.

VERSE.

" *O! companion of my ſorrows, where*
" *can I ſeek thee? where ſhall I find a*
" *ſympathizer with my griefs?*

" *The vaſe of my reputation and chryſtal*
" *of my glory have fallen, and are broken on*
" *the ſtone of deſtruction.*

" *I am overwhelmed in affliction; what*
" *can I do? Ah! haſten, my beloved, and*
" *afford me thy aſſiſtance.*"

In ſhort, when he could find no trace of his beloved partner, madneſs ſubdued his ſenſes, and from the diſtraction of his mind, he uttered incoherent expreſſions, which affected the hearts of ac-

quaintance and ſtrangers, and the boſoms of friends and enemies were rent by his ſorrows.

At length, the vizier's ſon lifted him up, and ſaid, "Lord of my fate, ah! "what can be effected by this violent "paſſion and of what uſe are theſe cries "and exclamations! Fortify thy heart, "nor give thyſelf up to irreſolution. "In this world of production and decay, "which is a ſource of viciſſitudes, many "ſuch caſes as thine have befallen the "dependants on the table of mortality, "and numberleſs afflictions conſtantly "occur. In every revolution of the "azure ſkies, thouſands of accidents "are involved, and in each fold of the "heavenly umbrella lie concealed innu-"merable changes. It is the diſtin-"guiſhing ſuperiority of heroes in the "field of reſolution, that ſtriving to at-"tain perfect reliance on God, and, like "the mountain, planting their feet on the

"baſe

" baſe of fortitude, they are not to be " moved by any ſtorms. At a period " when adverſity arrives and calamity " deſcends, they do not ſink in the " waves of deſpondency; but having " formed ſome approved plan, they by " noble exertions reach the ſhore of " repoſe and ſafety from the whirlpool " of misfortune.

VERSE.

" *When the chilling wind of adverſity be-*
" *gins to blow, we muſt not, like the graſs,*
" *ſink under it.*

" *It is better to draw thy feet within*
" *thy ſkirt, and be like the mountain, firm*
" *in thy place.*

" *By patience, a drop of ſeed in the*
" *womb, may in nine months become a*
" *world-illuming moon.*

" *By patience, the rain in the ſhell*
" *becomes a pearl; by patience is the mine*
" *filled with rubies and diamonds.*

" At preſent, reaſon (which is the
" guide of the bewildered in the path
" of perplexity) ſuggeſts, that our com-
" panion, the young fiſherman, who is
" ſingularly ſkilled in finding out paths
" and tracing the footſteps of paſſen-
" gers, having bound faſt the girdle of
" aſſiſtance, ſhould explore the road, ſo
" that a direction may be obtained to
" the ſtage of our deſires. When,
" through divine help, we reach the
" wiſhed for country, we can in any
" way that policy may demand, rear
" the ladder of contrivance to the bat-
" tlement of our object."

The prince, by advice of the vizier's ſon, having diſtributed all the effects and treaſures he poſſeſſed to needy perſons and diſtreſſed devotees, ſubmitted to the diſguiſe

diſguiſe of a pilgrim; and, according to the guidance of the fiſherman, meaſured the path of the windings of hope. When they arrived at the river before mentioned, no boat was to be procured; on which account they remained a ſhort time in the circle of delay, but the fiſherman having cut down the branches of ſome trees, formed a raft, and the prince with his companions paſſed eaſily over the rapid ſtream. Having diſcovered the right path, they purſued their route, *and after winding many dangerous ways* and toilſome marches, at length reached the temple, which Mherbanou had choſen as the place of her devotions. Immediately as they arrived at this auſpicious ſpot, the officers entruſted with the charge of entertaining ſtrangers, agreeably to the rules of hoſpitality and courteſy to gueſts, conducted the weary travellers to the houſe of alms, and having ſet before them whatever was proper of eatables

and

and drinkables, fulfilled the duties of liberal hoſts and charitable purveyors.

When the companions had reſted from the wearineſs of travel, and the giddineſs which from the heat of the ſun and over exertion of their limbs, had confuſed their heads, was allayed by cooling ſherbets, they felt themſelves refreſhed, and the vizier's ſon addreſſed the domeſtics of the kitchen and conductors of the entertainment, ſaying, "What liberal perſonage is the founder "of this charitable manſion? And who "is it that riſes ſo ſuperior in bounty, "and compaſſion for the ſtranger and "diſtreſſed, above the moſt hoſpitably "virtuous? We dirveſhes, who are "arrived here from our travels round "the regions of the globe, have not "elſewhere beheld any ſovereign or "wealthy perſonage of ſuch tender-"neſs, and benevolence." One of the domeſtics replied, "The founder of "this

" this charity is Mherbanou, queen of
" the world, the fame of whoſe bounty,
" like the celebrity of her beauty, ex-
" tends from one extremity of the globe
" to the other, and by love of whoſe
" heavenly charms, the ſovereigns of
" the earth have been vanquiſhed."

The prince, when he heard the name of his beloved, ſuddenly fainted, and fell like a ſhadow to the earth; but the vizier's ſon, in order that the characters of ſecrecy, might not appear on the page of diſcloſure, exerciſing his preſence of mind, diverted the attention of the ſpectators. Having called for roſe-water, he ſprinkled it upon the face of the prince, and cried out, " Is there any ſkilful
" phyſician in this city, who can remove
" from this young man the diſorder of
" epilepſy?" He then continued to enquire, as if ignorant, " Who is Mher-
" banou, and why, devoting herſelf to
" ſevere pennance in this temple, does
" ſhe

" ſhe involve in eclipſe the moon of " beauty?"

The artleſs domeſtic now related her adventure with Hoſhung, from beginning to end; and the prince, on being aſſured that as yet the treaſury of his honour, notwithſtanding the attacks of adverſity, was ſafe from the ravage of time, and the wealth of his glory unhurt by the diſgraceful hand of miſchance, gained new life. Delivered from wandering in the vale of deſpair, he fixed his hand on the cords of hope, and with humility bowing his head before the throne of the almighty reſtorer on the duſt of thankſgiving, patiently waited for the criſis, when the divine mercy might effect its purpoſe, and the tidings of compaſſion be revealed.

The officers of the charity, when they had performed the duties of benevolence,

volence, according to cuſtom, through the attendants on the ſacred Haram, conveyed intelligence to Mherbanou of the arrival of the pilgrims; and that cypreſs of the grove of purity appointed an intelligent female to bring her an exact account of their conduct, appearance, and behaviour to each other, without exaggeration or omiſſion. The damſel having made her obſervations, repreſented, that they were *five perſons*, ſeemingly in agreement like the five ſenſes, all habited in aſhy-coloured veſtments, as if devoted to mortification; that in public, all behaved to each other as if equals, but in private, one of them, who had ſuperior dignity of manner and aſpect, ſeemed to command the ſame reſpect as a ſage from his diſciples.

Mherbanou, when informed of the habits and manners of the ſtrangers, was convinced who they were, and that the

the eſtranged from the path of repoſe had arrived. Having placed an aſſortment of confections in a tray, ſhe covered it with the remnant of a veil which the prince had ſeen her wear, and ſent it by a domeſtic to the pilgrims as a preſent. When the prince ſaw the part of the veil, as the patriarch of Canaan received ſight from the ſmell of Joſeph's coat, ſo he found new life, and inſtantly burſt into a flood of tears.

The vizier's ſon having entwined a wreath of jaſmine flowers in an elegant manner, placed the prince's ring in the center of it, and without giving the damſel the trouble of waiting, delivered it to her, with many apologies for the ſmalneſs of the gift, ſaying, "As dirveſhes "have no other riches, agreeably to the "proverb, that from the collinder a "flower, and from the bear a hair, is "acceptable; this wreath, which was "formed

" formed at an auſpicious inſtant, and
" on which we have breathed aſpirations
" from the boſom worthy of acceptance,
" let thy miſtreſs receive by way of
" happy token, and expect from the
" divine throne accompliſhment of her
" deſires."

Mherbanou, at ſight of the prince's ring, wiſhed to ſet it like a gem in the circle of her eye; but, notwithſtanding her emotions, reſtraining her feelings before her attendants, ſhe retired to her chamber and wept bitterly. Taking up the pen, ſhe wrote an account of her ſituation from the beginning of ſeparation to the preſent time, of the approaching concluſion of her allowed indulgence from Hoſhung, and the ſecurity of the jewels of her honour from the depredations of the robbery of miſchance, which ſhe ſent privately to the prince. When he received the letter of his beloved, he fainted with ecſtacy; but on his recovery, drawing

drawing it over the pupils of his eyes,[1] he found new light, and breaking the ſeal, peruſed it. The contents of this love-renewing epiſtle were thus elegantly penned.

[1] The Aſiatics, on receipt of a letter from a ſuperior or a friend, place it on the head, and draw it acroſs their eyes, before peruſal, as a token of reſpect.

CHAP.

CHAP. XXXIV.

THE PRINCESS's LETTER.

VERSE.

" *THE jewels of the treaſury of*
" *ſecrecy are the ſame as they were, and the*
" *caſket is ſealed with the ſame ſeal.* '

' Meaning that her honour was ſafe.

" *Enquire of the zephyr, whether from*
" *night till morn, the perfume of thy locks*
" *has not been my companion?*

" *Judge of me, exhauſted by ſeparation,*
" *from thy own pilgrimage, for my ſoul is*
" *ſtill anxious as it ever was.*

" Fortune is ever in ambuſh, and
" the changeful ſkies conſtantly medi-
" tating ſome new deceit, while oppor-
" tunity, like life, is ſhort. It is be-
" coming their valour and prudence,
" that before our enemy, awakened
" from the ſlumber of ſupineneſs, ſhall
" daſh the chryſtal wave of reputation
" upon the ſtone of diſgrace, they ſhould
" enlighten the chamber of purity with
" the lamp of honour; and thankful
" that to this period the roſe of chaſtity
" has remained unblighted by the chill of
" miſchance, not importune heaven by
" uſeleſs complaint."

The

The prince having peruſed the letter, wrote the following.

" If my complaints againſt the cruel " ſkies are juſtifiable, yet how can I " complain of thee, though from obſti- " nacy the deſtroyer of our repoſe, for " thy love holds my neck in the nooſe " of deſtruction, and thy wit has diſ- " abled the foot of ſeverity. Hadſt thou " not cheriſhed that curſed old hag, ve- " nomous as the ſerpent, I had not thus " become a wretched wanderer in the " deſart of misfortune, or ſat in the dark " abode of diſhonour. However, as " the decrees of providence were ſuch, " it is unwiſe to complain.

VERSE.

" *Though I drink blood, I ought not to* " *repine, ſince my portion was the allotment* " *of heaven.*

" *At preſent, keep thy mind firm,*
" *and wait inceſſantly the divine will in*
" *whatever may iſſue from the concealment*
" *of ſecrecy into the chamber of occur-*
" *rence.*"

When the meſſenger had conveyed this letter to Mherbanou, the prince having ſent for the carpenter, ſaid, " Though in this diſtreſsful expedition " the hardſhips of my friends have been " greater than I can enumerate, and my " ſoul bows under the weight of obliga- " tion; yet I have one more favour to " entreat which is peculiar to thyſelf, " namely, that thou ſhouldſt make me " ſpeedily a throne, which, like that " of Solomon, will ſoar through the air, " and may be the mean, like the ark of " Noah, of delivering us from the de- " luge of misfortune, and conveying us " to the ſhore of ſucceſs."

The

The carpenter replied, " My prince, " all of us, who from the firſt day of " thy departure bound the girdle of ac- " companiment round the waiſt of our " lives, until our elemental forms ſhall " be ſeparated, and the frame of our " bones diſſolved, will never quit thy " preſence." Having ſaid this, he kiſſed the ground of ſubmiſſion with the lip of reſpect, and haſtening into a foreſt, began to ſearch about for a proper tree to anſwer his purpoſe. At length he found one, but a monſtrous black ſnake ſwelled with venom from head to tail, being entwined around its trunk, guarded it from his approach. The carpenter placing himſelf in the moſt reſpectful attitude, praiſed the monſter in an eloquent ſpeech; to which he replied in the language of man, " Who " art thou, and what is thy deſire?"

The carpenter related the prince's and his own adventures from beginning

to end, and requeſted the ſnake's aſſiſtance in attaining his object; upon which the reptile, by command of the Almighty (before whoſe omnipotence the ſerpent and the ant are alike ſubmiſſive) quitted the tree, and permitted the petitioner to cut down what he wanted. Having lopped off a proper branch, the carpenter fell to work with his magic performing axe, and ſoon faſhioned out a throne of ſuch great beauty, as might rival the throne of Jumſhede. Having fully completed it in a little time, he preſented it to the prince, who anxiouſly waited his return, as the laſt day of Mherbanou's vow was now paſſing away, ſo that till the carpenter's arrival, he was almoſt lifeleſs with dread, and counting every breath as his laſt.

On the following morning, when the ſovereign of the ſtars had aſcended the azure throne of the ſkies, Hoſhung in ecſtacy at the promiſed enjoyment of Mher-

Mherbanou, commanded to be prepared a ſumptuous feaſt (the ſplendour of which the aſſembly of the higheſt heavens might envy) to which he invited the prime courtiers and great lords of his kingdom. All the preparations of mirth and pleaſure befitting a royal feſtival, being ready, he proclaimed a general audience. Having with imperial pomp aſcended the throne, he ordered the ſeals of many purſes to be taken off, and enriched a world with largeſs of gold and jewels. The circulation of the glaſs, like the rolling of the eyes of ſweet-lipped maidens, faſcinated the underſtanding, while muſic raviſhed the ſoul. Pleaſure, in every corner of the aſſembly, fermented like new wine in the caſk; and if for an inſtant care paſſed through this joyous ſpot, he was quickly overcome by the intoxication of mirth.

When the prince had intelligence that Hoſhung, from vanity, ſelf-ſecure

of victory, was, like the careleſs, drunk with quaffing the goblet of oblivion, the treaſure of his underſtanding ſacrificed to jollity, and the ears of his ſenſes, like the head of a phial, ſtuffed with the cotton of negligence, eſteeming the opportunity precious, he committed himſelf to the protection of the Almighty. Having uplifted the ſtandard of reſignation, which is ever a mean of unbarring the gates of ſucceſs, he aſcended the wooden throne, and ſeated with him his companions, who were as the four pillars of his dignity, and as the four elements in the compoſition of his ſtate. By the power of divine operation, the machine, which was as the phœnix of the firmament of glory, aſcended into the air like the throne of Solomon.

Tyre-women of inventive fancy, imitating the work of ſpring, were buſy in adorning the head and treſſes of Mherbanou with variety of flowery ornaments; and

and having enrobed that ſun of the ſky of ſmiling beauty, like the gentle natives of the garden, they ſeated her on a ſplendid throne. Encircling her neck with wreaths of roſes and chains of pearl, they tinged the ends of her fingers ſcarlet with the Hinna, ſo that they reſembled branches of coral. The aged procureſs danced, exulting with joy before her, making antic grimaces like an old ſhe-monkey, and ſcreaming out a bridal ſong, when ſuddenly the throne deſcending alighted in the court of the temple. The attendants and domeſtics, on beholding this aſtoniſhing phœnomenon, being alarmed, fled different ways, and became ſcattered like the ſtars in the milky way; while the tyre-women, panic-ſtricken, ſtood motionleſs and ſilent as figures on a wall.

Mherbanou, on beholding the world-adorning beauty of the prince, nimbly as the breeze ſpringing from her muſ-

nud,

mud, and ſeizing the hand of the beldame whoſe head had contrived the blaze of diſturbance, aſcended the throne of proſperity with her. Much as the old woman reſiſted, and cried for help, it availed not, for the machine, with the ſwiftneſs of a happy-winged bird, mounting into the air, like the throne of the deity ſoared to the higheſt heaven. Suddenly it ſtopped over the court of the palace, where the ill-fated Hoſhung, employed in feaſting, and fondly exulting in the thought of poſſeſſing Mherbanou, had his heart expanded with mirth, like the bloſſom of the opening roſe. The company, obſerving this phœnomenon, gazed with aſtoniſhment; when the vizier's ſon having ſeparated the head of the impure old woman from her body, caſt it bleeding from the ſky to the earth. It lighted directly before Hoſhung, on the throne, and the body fell into the midſt of the aſſembly. Many of the company fled inſtantly from panic, dreading ſome calamity

calamity from heaven; while others, riſing from the carpets and retiring a little, meditated what the ſtrange appearance might portend. Hoſhung, puſhing out the feet of firmneſs from the ſkirt of magnanimity, and much alarmed, deſcended from his throne.

At this inſtant, the guards of the temple ran in with great diſorder, and uplifting the voice of complaint, diſcloſed the overthrow of his plans; ſaying, "Five dirveſhes, arrayed in aſhy-coloured veſtments, and ſitting upon a wooden throne, ſuddenly deſcended from the air into the court of the temple, and having ſeated the princeſs together with the old woman upon it, again mounted into the ſky. The deſcent and aſcent of the throne was ſudden as a flaſh of lightning, and effected in the twinkling of an eye; ſo that the guards of the temple had

" had no intimation of the circumſtance,
" till unable to prevent the miſchief."

Hoſhung on hearing this intelligence became diſtracted. He commanded his matchlock and rocket-men to fire on every ſide, and if poſſible bring down the throne, but, like an arrow from the aim of fate, it had eſcaped their reach, and their efforts proved unſucceſsful. Remedileſs, he bowed his head on the collar of deſpondency, and the aſſembly of joy was changed into mourning. Inſtead of the melody of rejoicing, the plaints of ſadneſs aroſe; and in place of wine flowing into the cup, the eyes of Hoſhung overflowed with tears.

VERSE.

Behold the heavens, their heat and cold, how an hundred ſurprizing variations appear in every revolution.

Open the volume of the world, and read with

with attention; examine well its conſtant viciſſitudes, and wonder.

The prince at length, with glory and ſucceſs, having reached his own country, like the ſun, illuminated the city of Futtun by the light of his auſpicious preſence, and having rewarded his faithful companions according to their merits with ample jaghires, diſmiſſed them to enjoy repoſe from their fatigues.

CHAP.

CHAP. XXXV.

HISTORY OF

PRINCE FEROKH-FAUL.[1]

THE quaffers of the wine-ſtores of hiſtory have thus poured the delight-exciting wine of ſtory into the cup of relation.

In

[1] The prince of auſpicious omen.

In the kingdom of Serendib there was a ſovereign, in ſplendour like Feridoon, whoſe goblet was filled with the wine of ſucceſs, and the ſenſe of his fortunes regaled with the perfume of domeſtic ſecurity. Viciſſitude had ſworn allegiance to his reign, and time laid open to his fortunes the portals of proſperity.

VERSE.

Chief of the ſucceſsful, his aſpect gleamed with the rays of good fortune.

He was ſupreme, and mighty roys bowed their crowns at his throne.

As in the chamber of his ſtate there was not a lamp that might give laſting brightneſs to his hopes, namely, a ſon, in whom the life of his father might be renovated, and the glories of his anceſtors be revived in his perſon, he was conſtantly involved in melancholy, and inceſſantly

inceſſantly immerſed in impatience for ſuch a bleſſing. He had recourſe to the enlightened of dawn-like minds, and ſpent his nights and days in prayer. As divine favour ever awaits the earneſt petitioner, after a conſiderable time when his brain begun to be confuſed by this anxiety, the arrow of his prayer reached the mark of acceptance.

A perſonage of the order of recluſes, nightly wakeful, who had no connection but with the divine unity, and whoſe mind was enlightened with the rays of heavenly bounty and the beams of undecaying favour, ſuddenly appearing from the receſs of concealment, preſented him an apple of much beauty and flavour, and ſaid, "This fruit will prove the "fulfilment of thy deſire. It is proper "that this night thou give it the queen "to eat." The ſultaun obeyed the commands of the religious, and at the appointed time, the ſun of royalty aroſe from

from the horizon of concealment to gladden the world.

The ſultaun commanded, that the intelligent in the courſes of the heavens and ſkilled in the ſecrets of the ſtars, uſing their utmoſt endeavours, ſhould examine narrowly the aſpects of the planets, and calculate the nativity of the young prince. Having made their obſervations, they repreſented to the attendants on the throne, that there was every promiſe of good fortune, but that at the age of fourteen he would be in danger of ſuffering much from love, on the ſight of a portrait. The ſultaun, warned by this prediction, appointed confidential perſons to attend conſtantly in turn upon the prince, that no pictures might be preſented to his eye.

As it is impoſſible for the wiſeſt man to eraſe the characters of fate with the point of contrivance, the prince, about

his fourteenth year, going one day into an apartment of the palace, ſaw a female attendant, who upon his approach ſhut down the lid of a cheſt with great precipitation. He inſiſted upon ſeeing the contents, which happened to be portfolios of drawings. At firſt ſhe refuſed, but the prince being importunate, at length uplifted the floodgate of calamity, and opened a volume; which he had *ſcarcely done, when the fatal portrait of* the fair princeſs, who (the aſtrologers had foretold) was to occaſion him ſo many perils, preſented itſelf to his view. He inſtantly fainted, when the ſlave, alarmed, conveyed intelligence of his condition to the ſultaun, and related the unhappy cauſe of the diſorder. When recovered from his fit, his mind became diſtracted, and notwithſtanding the efforts of the moſt ſkilful phyſicians, his ravings and deſire to travel in ſearch of his beloved could not be cured.

After

After ſome time, when the ſultaun was convinced that the divine decree was not to be done away by human contrivance, he gave up his efforts, and left his ſon to his own inclinations.

When the prince became free from the ſuperintendance of ſpies, world-tormenting love, who held the reins of power over him in the hands of controul, hurried him abroad, without knowledge of a direction to his object, and he turned his face to the wilderneſs. The ſon of his father's vizier, named Jaffier, who had been brought up with Ferokh-Faul from his infancy, when he heard of his forlorn condition, regarding the duties of attachment, (in theſe days, rare as the appearance of the phœnix) haſtened to him on the wings of ſpeed, and became his partner in the path of wandering. After much toilſome and fatiguing travel, they reached a populous city, through every ſtreet and alley of which they ſearched in

vain for the charmer of their hopes. When the perfume of ſucceſs greeted not the ſcent of their condition, the prince having quitted the city, in deſpair, took up his abode at an idol temple not far from it, which had many ſpacious buildings for pilgrims and devotees, reſolved to dedicate ſome time to prayer and penance, in hopes, through them, of attaining the compaſſion of heaven.

Some days after this, Jaffier once more viſited the city, to find out, if poſſible, the original of the portrait which had deſtroyed the repoſe of his maſter's heart; and the prince remained alone in the temple. At night-fall he repaired to the niche of the principal idol, which was illuminated with lamps, in order to invoke ſucceſs to his purſuits. When half of the night was paſſed, he heard the ſound of footſteps, and ſuppoſing them thoſe of evil ſpirits, concealed himſelf behind the image. Suddenly entered

ed a band of thieves, who, after the manner of the Hindoos, proſtrating themſelves before the idol, ſaid, "We "hear that the daughter of the ſultaun "of this city ſleeps upon a bed ſet with "jewels, and wears ornaments equal in "value to the revenues of an empire. "If to-night, through thy auſpicious "promotion of our deſigns, we ſhould "gain the object of our deſires, we will "make the princeſs's head an offering "at thy ſacred threſhold." Having ſaid this, they departed in ſearch of their prey, and Ferokh-Faul, loſt in aſtoniſhment at their wickedneſs and preſumption, wondered how they could capture the princeſs from her apartments in the inmoſt part of a palace ſurrounded by guards. In a ſhort time, however, twenty brawny robbers brought the bed, and upon it the princeſs faſt aſleep, and unſuſpectful of her danger. Placing it before the idol, they bowed themſelves in proſtration.

Ferokh-Faul from behind the image, on perceiving the beauty of the princeſs was wrapt in the maze of aſtoniſhment; and regarding her murder as the worſt of misfortunes and cruelty, deemed it incumbent upon his manhood to deliver her from ſo perilous a ſtate. Having conſidered an inſtant, he hit upon a ſtratagem, and in a gentle tone exclaimed, "Your votive offering has met acceptance, and in return for ſuch piety, your undertakings ſhall under my protection henceforward always meet with ſucceſs." The ſtony-hearted wretches, ſuppoſing this ſpeech to proceed from their deity, became more fervent in their devotions, and renewed their proſtrations.

When the prince ſaw that his ſtratagem had taken effect, he continued to ſpeak, ſaying, "The gracious command is iſſued from our throne, that all of you, quitting the temple, commiſſion one

" one who is moſt diſtinguiſhed amongſt " you for piety and devotion, to lay the " bed of the princeſs on my altar." They did ſo, when Ferokh-Faul, ſuddenly ſpringing from behind the idol, with the ſwiftneſs of lightning, caſt the head of the impure aſſaſſin on the duſt of annihilation, by a ſtroke of his flint-dividing ſabre.

The thieves, after ſome time waiting the return of their comrade, ſent in another, (ſuppoſing he might be ſecreting the jewels) to explore the cauſe of his delay. He alſo fell, and in the ſame manner the whole twenty, one after another, ſlumbered in the duſt, and the court of the temple was dyed with their blood.

When the prince had killed the twenty thieves, he awakened the princeſs; who, on perceiving her ſituation, trembled with affright; but Ferokh-Faul

having aſſured her that ſhe was ſecure againſt injury, and acquainting her of the danger ſhe had eſcaped, allayed her apprehenſions, and undertook to re-convey her to the palace. Exerting his utmoſt ſtrength, he lifted the bed upon his head, and carried it to the wall of the royal citadel; where forming a kummund of his turban, and tying it to the feet, he with great agility mounted the battlements. Drawing up the bed with the princeſs, he conducted her to her apartment, which ſhe pointed out. The princeſs having offered to the Almighty thankſgivings for her moſt fortunate eſcape, expreſſed her gratitude to Ferokh-Faul, whom ſhe entreated to inform her who he was, and in what manner ſhe could repay ſuch unbounded obligations.

Having given a ſummary of his adventures, he offered to take leave; but the princeſs ſaid, "O thou, for the duſt

"of

" of whoſe feet my life and head are a " ranſom, although it is impoſſible for " me to perform any ſervice equal to " my obligations, yet if thou haſt any " particular object in view, out of kind- " neſs let me know, that I may to the " utmoſt of my ability promote its com- " pletion." Ferokh-Faul thanked her for the gracious offers of aſſiſtance, but inſiſted on departure, which the princeſs oppoſed with many arguments. While they were in converſation the gleams of dawn appeared, and the attendants of the haram, agreeably to cuſtom, came to wait on their miſtreſs.

When they beheld the princeſs ſitting with a handſome youth, ſuppoſing that a rent had been made in the curtain of the royal honour, they trembled like the reed, from dread of puniſhment, and were for ſome inſtants overcome with ſilent amazement. At length, regarding ſecrecy and connivance as the means

means of their own ruin, they haſtened to the nazir,[1] whom they informed of the calamitous circumſtance. At firſt he refuſed to credit them, eſteeming ſuch an incident beyond the reach of poſſibility; but on their repeated aſſeverations, proceeded to the chamber of the princeſs, and was convinced that the lightning of diſgrace had fallen on the ſtores of honour, and that the flames of ruin were enkindled. For an inſtant his ſenſes deſerted him, and fire of anger was fanned by the guſts of paſſion. Without conſideration, he ruſhed upon Ferokh-Faul, and with diſhonouring violence pulling him from his ſeat, tied his hands behind him; when the princeſs exclaimed, "Stupid nazir, this youth is my adopted "brother; dare not to injure a ſingle hair "of his head." The nazir, ſuppoſing her words to proceed from hardened aſſurance, replied, "Ah! daughter, ene-

"my

[1] Great chamberlain or ſuperintendant of the Haram, always a eunuch.

" my to modeſty, who haſt polluted " the fountain of thy father's honour " with the mud of diſgrace, and ſcattered " the filth of vice on the head of thy " virginity, dareſt thou with ſuch ſhame- " leſs impudence to intercede for this " wicked wretch, worthy of impalement, " while thou muſt know, that only a " few breaths remain of thy own life?" The princeſs was enraged at the inſolence of the nazir, but as her hand was unable to puniſh him, ſhedding floods of tears, *ſhe moiſtened her cheeks, which appeared* as blooming roſes wet with dew.

The nazir, having proceeded to the ſultaun, ſaid, " O king, may the " extent of thy life exceed the ability of " the moſt ſubtle arithmeticians to cal- " culate! Laſt night a moſt incredible " affair occurred in the royal haram, at " the detection of which, the wine of " underſtanding has flowed from the " goblet of my brain. I have no power

" to

" to detail it to the gracious audience, yet " dare I not connive at or conceal it." The ſultaun, much alarmed at this preamble, exclaimed, " What is the " affair, ſurely the lamp of ſafety muſt " be extinguiſhed in the royal chamber, " or a link of purity be broken from the " chain * of majeſty."

The nazir now, according to the rules of the intelligent in reſpectful addreſs, related the circumſtance; when the anger of the ſultaun aroſe like the waves of the raging ſea, and in the height of his fury, he commanded the overthrow of the foundations of the life of the innocent prince, who was inſtantly conducted towards the place of execution. Ferokh-Faul, reſigning himſelf to the divine will, advanced his ſteps firmly to meet death.

The

* I. e. The princeſs have died ſuddenly.

The princeſs, diſtracted at the ſituation of her deliverer, ran wildly into the preſence of the ſultaun, and without regarding the forms of reſpect, ſtanding in the place of petitioners, cried out, "O my father, without examination, or "drawing facts from beneath the veil "of appearances, to ſhed the blood of "the innocent, and without proof of "guilt, to command the deſtruction of "the manſions of exiſtence, is not the "cuſtom of the juſt and impartial, but, "unworthy of ſovereigns, who are en-"truſted with the protection of their "people. To allow the execution of "this young man, who is deſerving of a "thouſand favours, and has the higheſt "claims upon the gratitude of our royal "houſe, will be bringing upon us the "diſpleaſure of the Almighty. Reflect, "then, before that period, when this "tranſaction, if allowed, ſhall be un-"folded in the court of a juſt judge, "and thou, ſovereign as thou now art,

"ſtanding

" ſtanding alike with the beggar in the " place of retribution, ſhall be unable to " anſwer the enquiry."

The ſultaun, impreſſed by this ſpeech, commanded the execution to be delayed till further orders, and demanded of his daughter particulars of the affair. Without exaggeration, ſhe related her adventure, and ſaid, " The proof of my " veracity will be found in the bodies of " the robbers now lying in the temple."

When the ſultaun, on examination of the temple, was convinced of the truth of the princeſs's account, he trembled, and bluſhed at his own raſhneſs. Having ſent for Ferokh-Faul into his preſence, he entreated his pardon; and having placed him in the ſeat of honour, with much reſpect ſaid, " I truſt thou wilt " not let thy gracious heart be angered " againſt me at an error, common to " humanity, which I have committed,

" but

" but cheriſh as thy handmaid this pearl
" of royalty."

Ferokh-Faul replied, " O king of
" kings, as the providential Deſigner
" had ſtamped ſuch characters on the
" tablet of my forehead, it would not be
" juſt that I ſhould complain of your
" majeſty's ſervants. The offer to re-
" ceive this wanderer in the path of
" exile as a dependant on the throne, is
" a favour, which never could have en-
" tered the imagination of expectancy;
" but my diſappointment in this un-
" looked-for bleſſing proceeds from an
" object which has long occupied my
" mind. I muſt therefore requeſt your
" majeſty will favour me by a ſpeedy
" diſmiſſal, which is the higheſt honour
" I can at preſent hope for."

The ſultaun very unwillingly conſent-
ed, and Ferokh-Faul leaving the capital,
with his friend Jaffier, proceeded on his
way

way in the path of uncertainty, till he came to the city of Oogein,[v] where he took up his reſidence, to wait intelligence of the plunderer of his heart.

[v] The capital of *Malwa*, a province of *Hindooſtan*.

CHAP.

CHAP. XXXVI.

CONTINUATION OF

The Hiſtory of Prince Ferokh-Faul.

THE intelligent Jaffier, who was as a ſhrub of wiſdom cheriſhed by the water and air of truth, in order to obtain a clue to the hopes of Ferokh-Faul, per-

forming the duties of ſincere attachment, exerciſed an activity which is not to be expreſſed. After much deliberation, his judgment led to the following plan.

In one of the ſtreets of Oojein, where travellers reſorted from the four quarters of the globe, having prepared a warehouſe, he ſtocked it with the rarities of the world, and placed in it the picture which had diſturbed the happineſs of the prince, in hopes that ſome voyager might recognize and give him intelligence of the original.

Much time elapſed before his object was anſwered, but at laſt a traveller, who had explored the earth, arrived, and ſaid, "This is the picture of a princeſs "who has profeſſed utter deteſtation of "all male-kind. She is queen of Shun-"guldeep, a kingdom inhabited only by "women; and though her beauty and "delicacy of perſon exceed deſcription,

"yet

" yet in valour and wit ſhe excels
" Ruſtum and Iſfindear. A deſert of
" two hundred miles in extent, void of
" water, and the whole tract compoſed
" of burning ſands, ſurrounds her do-
" minions, to which entrance is next to
" impoſſible, but if by chance ſome
" death-devoted wretch find his way,
" he is inſtantly ſlain."

When Jaffier had heard this account of the queen of the empire of love, having with much joy haſtened to the prince, he hailed him with the tidings of ſucceſs, ſaying, " No longer give ad-
" miſſion to deſpondency and grief, but
" prepare to aſcend the throne of en-
" joyment; for the dawn of ſucceſs hath
" gleamed from the horizon of proſpe-
" rity, and the ſun of attainment ariſen
" from the eaſt of good fortune."

VERSE.

The night of abſence and ſeparation from my beloved is paſt.

I have ſought an omen, it is lucky, and trouble is paſt.

The ſurly pride which autumn had aſſumed has at length been humbled at the feet of ſpring, and is paſt.

Thanks be to God, that under the auſpices of the roſe, the tyranny of December's blaſt, and the haughtineſs of the thorn, are paſt.

The dawn of hope, which was obſcured, appears. Come out, then, for the darkneſs of night is paſt.

Ferokh-Faul was ſo overjoyed at theſe happy tidings, that, in the intoxication of delight, he forgot himſelf, and loofing

looſing the reins of the ſteed of patience from his hands, wiſhed to ſoar as a bird, and at one flight to reach the country of his beloved. Jaffier, with much difficulty, reſtrained his impatience, and prevailed upon him to remain a few days. During this interval, he provided ſome rich ſuits of female attire, and various ſorts of muſical inſtruments, (on which the prince and himſelf excelled in playing, as alſo in vocal performance) hoping, under the diſguiſe of ſinging-girls, to gain admiſſion to the Amazonian queen. Having every thing ready, they reſigned themſelves to the guidance of providence, and purſued their journey towards the object of hope.

After many days of toilſome march, they at length reached the wilderneſs mentioned by the traveller, through which, with much difficulty, they proceeded. When the ſun had aſcended to its zenith, having reached the foot of a

tree, they ſpread the cloths of repoſe, to reſt under its ſhade from the exceſſive heat. As it happened, in this tree a ſimurgh* had built her neſt, towards which a monſtrous black ſnake was winding its way to deſtroy the brood; but the prince, drawing his ſabre, cut him in pieces, and laid the fragments in a heap on the ground, after which, overcome by ſleep, he lay down, as did alſo Jaffier.

Towards ſun-ſet, the ſimurgh, who had flown in ſearch of food for her young, returned, laden with the moſt delicate fruits from various parts of the earth. When ſhe perceived the ſleepers, ſuppoſing them enemies to her offſpring, ſhe was going to put them to death; but the neſtlings ſeeing her intention, informed her of their eſcape from the ſnake through the humanity of the prince.

* A fabulous bird of great celebrity in oriental romance.

prince. Upon this the ſimurgh, repenting her raſhneſs, advanced ſoftly to the pillow of Ferokh-Faul, and gently awaking him, uttered grateful thanks for his kindneſs, preſenting him at the ſame time with an offering of delicious fruits, and ſaying, "In return for the kind-"neſs ſhewn to my young ones, I now "adopt thee as my ſon, and regard the "furtherance of thy views, by every "mean in my power, as incumbent "upon me. Let me know then, if "thou haſt any deſign in purſuit, with-"out reſerve, that I may uſe every en-"deavour to promote its completion, "and give my utmoſt aſſiſtance to en-"ſure its ſucceſs."

The prince, upon this unexpected kindneſs of the monſtrous ſimurgh, felt his heart expand like the roſe at the waving of the zephyr, and inwardly aſſured of heavenly protection, related his adventures and the object of his preſent expe-

dition. The ſimurgh replied, "My "dear ſon, although, at the command "of all-powerful love, thou haſt under- "taken a moſt hazardous affair, yet ſet "thy heart at reſt. For this one night "fix thy hand on the cords of patience, "for, through the divine auſpices, thy "difficulties ſhall to morrow be done "away, and thy labour be changed to "eaſe."

When the eagle of the ſkies, ariſing from his heavenly neſt, ſoared through the regions of the firmament, the ſimurgh, having made the prince and Jaffier ſeat themſelves upon her back, flew with rapidity towards Shunguldeep, and about ſun-ſet deſcended with them near the capital, where the beautiful object of their ſearch reſided. She then preſented Ferokh-Faul with a feather from her wing, and deſired, that in any peril or danger which might occur, he would caſt a ſmall bit of it into a fire, when ſhe would

would in an inſtant fly to his aſſiſtance on the wings of ſwiftneſs, and relieve him from his dilemmas. The prince, having thanked her for her kindneſs, took leave of the friendly ſimurgh, who ſoared out of ſight in the twinkling of an eye.

Ferokh-Faul and Jaffier having now diſguiſed themſelves in the female apparel, proceeded to the city, bearing under their arms different inſtruments of muſic; and as the roſes of their cheeks were free from down, and their ſide-locks and hair long, they appeared ſo like women, that no ſuſpicion of their ſex could ariſe. Fearleſs, therefore, of the puniſhment of the queen, they entered the ſtreets in perfect ſelf-ſecurity, and by happy chance came to a ſquare, where were aſſembled a company of angel-reſembling damſels, who appeared as ſo many hoories amuſing themſelves in the gardens of Paradiſe. Wine having looſened the reſtraints of baſhfulneſs from

from their hearts, had immerſed them in delight. The two feigned ſinging-girls joined the crowd, and, after the manner of ſtrolling performers, having *uttered a ſtrain of ſalutation*, begged pardon for their intruſion. The company, obſerving that their dreſs and manner was different from that of their own country, ſaid, "The odour of acquaint-"ance with the garden of your condi-"tion greets not our perception, and "the roſes of your circumſtances have "not the tinge and glow of our recol-"lection. If, then, ye are ſtrangers juſt "arrived at this city, give us ſome ac-"count of your qualities, and tell us "your names."

Ferokh-Faul ſtepping forth, replied, "I am named Dilpuzzera Jadoonowa,[r] "and this my ſiſter is called Naeeda.[s] "Led by *the fame of the munificence* "and

[r] Heart-delighting, of magic voice.
[s] Venus.

" and liberality of your auguſt ſovereign
" to foreigners, which extends to the
" extremities of the world, we formed
" the ſacred vow of pilgrimage to her
" throne; and having, under the au-
" ſpices of our lucky ſtars, overcome
" the difficulties of a long journey, have
" but juſt reached this heavenly city. If
" permitted, by your indulgence, we
" will preſent a ſpecimen of the ſkill we
" poſſeſs, as an offering of a flower from
" the garden of performance."

The company, highly pleaſed at this addreſs, treated them agreeably to the cuſtoms of the hoſpitable to ſtrangers, and ſeated them in a reſpectful manner. The two friends having tuned their tunboors, ſung a love ſong, which drew forth the plaudits of the aſſembly; after which they performed on the kanoon, the chung, the duff, and ſeveral other inſtruments, with ſuch exquiſite ſkill, as to charm into rapture the whole audience; who,

who, one and all, burſting into exclamations of praiſe, ſhowered pieces of gold and ſilver at their feet thick as roſe leaves falling in the ſpring.

When the company broke up and retired to their homes, Dilpuzzeera and Naeeda, having fixed themſelves in a lodging, congratulated each other on the ſucceſs of their ſtratagem.

Early the following morning, a lady named Sunnobir,* who held the office of prime vizier to the queen, and was diſtinguiſhed for beauty, wit, and accompliſhments, having heard of the arrival of the ſtrange muſicians, ſent for them to her preſence. Regarding the ſummons as the higheſt good fortune, they haſtened to obey, and without delay repaired to her palace. Their performances ſo delighted the vizier, that ſhe thought them worthy of being introduced

* The name of ſome flower.

duced to play and ſing before the queen; and having preſented them with the richeſt dreſſes and moſt valuable ornaments, took them with her to court. Ferokh-Faui, at ſight of the dazzling beauty of the original whoſe portrait had enſnared his heart, could with difficulty preſerve himſelf from fainting, but ſummoning all his reſolution to his aid, he compoſed his mind, and ſang with ſuch paſſion and ſweetneſs as enraptured the princeſs; who conferred upon him and Jaffier the moſt munificent gifts, and commanded them to perform before her twice a week.

CHAP.

CHAP. XXXVII.

CONTINUATION OF

The Hiſtory of Prince Ferokh-Faul.

AFTER they had reſided ſome time in Shunguldeep, the prince ventured to enquire of Sunnobir the cauſe of the queen's diſguſt to mankind, when the vizier condeſcending to gratify his curioſity,

oſity, ſaid, " I will relate it to thee, as " ſhe informed me, exactly in her own " words." [b]

" The firſt form which was decreed " to me in elemental compoſition was " that of a bird; and according to the " eſtabliſhed uſages of this curious world " of production, in which the connect- " ing chain of exiſtence depends upon " offspring, and where the female can- " not avoid ſociety with the male, I " neceſſarily preferred a helpmate. In " proceſs of time, two young ones being " decreed me in the womb of fate, I " built my neſt, laid my eggs, and hatch- " ed them. Suddenly one night, the " darkneſs of which was increaſed by " uncommonly thick clouds, a fire ſeized " our grove, and ſurrounded my neſt like " the ſetting of a ring. I being aſleep, " perceived it not till the hand of con- " trivance

[b] A tedious ſpeech of Sunnobir to the queen, preparatory to her diſcloſure, is omitted.

" trivance was rendered uſeleſs. As my
" young were not yet able to fly, and I
" could not convey them away both at
" once, I entreated the aſſiſtance of my
" mate, but he cowardly deſerted me,
" and left us to our fate. Motherly
" affection prevailed, and my mortal
" part was conſumed with my children's;
" but the good I had done meeting the
" acceptance of the Moſt High, he re-
" vived me again in the beautiful form
" of the queen you now ſee before you.
" Remembering the cruel inconſtancy
" and treacherous deſertion of my mate,
" I have reſolved to hold no connection
" with man, and have vowed laſting
" enmity againſt his ſex, while conſtrain-
" ed to dwell in the ſhape of woman."

The prince communicated this wonderful tranſmigration to Jaffier, and after ſome time they requeſted their diſmiſſion from court, under pretence of returning home. The queen and Sunnobir having

in

in vain entreated them to remain, at length conſented to their departure, and in return for the pleaſure their muſical talents had afforded, conferred upon them many rich jewels and an immenſe ſum of money. Having taken leave, they left the city, and throwing off their female attire, burnt it together with their inſtruments of muſic. The prince then caſt into a fire a bit of the feather of the ſimurgh, who inſtantly appearing, as ſhe had promiſed, at their deſire bore them to the borders of the kingdom of Shungul-deep. By advice of Jaffier, the prince having collected a band of choſen men well armed, was with them once more conveyed by the ſimurgh into the favourite garden of his miſtreſs under cover of the night.

The following morning, when the queen's attendants came as uſual to gather flowers, they were ſuddenly ſurrounded, and all ſlain, excepting one,

allowed purpoſely to eſcape, that ſhe might convey to her miſtreſs intelligence of the diſaſter. The queen, upon this unwelcome occurrence, diſpatched a faithful and experienced ſervant to enquire of the enemy the cauſe of their invaſion. She was informed, that he was the heir of the kingdom of Serendib, who had vowed eternal hatred to woman, and in order that he might not ſee the abominated ſex, wore conſtantly a thick veil; while his army, compoſed of ſimurghs, deſtroyed every female they met; and that, hearing Shunguldeep was governed by women, he had marched to put them to the ſword.

On the return of the meſſenger, the queen after much conſideration ſent another, to ſignify that ſhe had as great an hatred to man as he had to woman, but her reaſon for it was great; and unleſs he had one as ſubſtantial for his diſguſt, to make war upon the innocent and unoffending

offending was unworthy the character of a juſt prince. To this he replied, that he had an heart-afflicting cauſe; and then related the tale ſhe had told her vizier, only reverſing the circumſtance of the deſertion of the male bird.

The queen, aſtoniſhed at the accordance of their fates, requeſted an interview, to which the prince aſſented; when ſhe repeated her adventures and tranſmigration to her preſent condition. Ferokh-Faul now propoſed, as their fortunes were ſimilar, to lay aſide animoſity, and unite in marriage. To this ſhe agreed, and the fair Sunnobir was prevailed upon to accept Jaffier, who was appointed vizier of the united kingdoms of Serendib and Shunguldeep.

CHAP. XXXVIII.

STORY OF YEZZEEZ.

THE adorners of the brides of tradition, and ornamenters of the retired in the chambers of record, having dreſſed the charmer of this wonderful narrative in the purple of truth, have thus introduced her into the apartment of narration.

In

In the city of Oojein there was a young merchant, named Yezzeez, the goblet of whoſe condition was filled with the wine of opulence, and the meaſure of his ſituation overflowing with the liquor of abundance. Of worldly goods he had an ample ſhare, and had acquired his full proportion of earthly bleſſings. The chamber of his hope was illumed by the lamp of ſucceſs, and the ſenſe of his fortune perfumed with the eſſence of enjoyment. The ſkirt of his heart, like the fountain of the ſun, no muddineſs of trouble had ever reached; and the mirror of his ſoul, like the clear orb of the moon, had never yet experienced the damp of misfortune. Heaven had ſpread the carpet of his fortunes in the happy manſion of ſecurity; and time, to enrich his warehouſes, had reduced wealth to beggary. There was not a delicacy in the varied expanſe of earth, but what appeared on the board of his wiſhes, nor a planet in the azure vault of heaven that

did not accord with his desires. His days were constantly passed in music and feasting, and he uninterruptedly reclined on the pillows of enjoyment, accompanied by the damsels of mirth. The flowers of his inclinations received freshness in the garden of delight, and the bud of his heart, from the wavings of the gale of success, smiled with superiority at the groves of paradise.

VERSE.

From him were never absent, till the instant of sleep, the singer, the cup-bearer, music, and wine.

He had no thoughts, but those of pleasure, and no one enjoyed himself more than he.

One day, having adorned the apartments of mirth, and prepared the assembly of festivity, he with some of his companions quaffed dawn-like tinged wine in chrystal cups transparent as water, and

and fancying the enamelled goblet of the ſkies and the golden cup of the ſun overflowing with the liquor of his deſires, he was enlivened even to rapture with the cheering draughts of freedom from care.

At ſuch an inſtant, when the ſeaſon of jollity was warm, a ſtranger appeared, and ſitting down on a corner of the carpet, caſt a look of ſadneſs on the aſſembly, and ſcattered moiſt pearls from the caſket of his eyelids on the ſkirts of his cheeks. All at once, from his cold ſighs, the mirrors of the feſtive became obſcured by the damp of melancholy, and a groan iſſued from the breaſts of the company. Yezzeez, looſing from his hands the reins of conſtraint, enquired the ſituation of the ſtranger; who, though repeatedly queſtioned, made no anſwer; which adding to the ſurprize of Yezzeez, plunged him into the whirlpool of impatience. Fixing the hand of

importunity on the ſkirt of the young man, he entreated him to diſcloſe the ſecret of his heart, which had cauſed ſuch diſtreſs and melancholy in his appearance. When the ſtranger perceived the unreaſonable curioſity of Yezzeez beyond all bounds, remedileſs, he opened his lips in reply, and ſaid,

" Though thy requeſt is as a gem
" which ſhould not be taken from the
" mine of ſpeech, and I am convinced,
" can do thee no good, yet, as thy
" importunity on this head has exceeded
" the bounds of reaſon, I have no alter-
" native but to give thee a ſummary of
" my unfortunate adventures.

" Know then, that formerly my
" wealth and poſſeſſions were ſo great,
" that the ability of the moſt ſubtle and
" profound arithmeticians would have
" been confounded and perplexed in the
" calculation. On a certain time, ac-

" cording

" cording to the cuſtom of merchants,
" having prepared a valuable aſſortment
" of goods, with an eye to profit, I de-
" parted for the city of Kinnouje, and
" reſigned the footſtep of endeavour to
" the path of travel. Several capital
" merchants, who eſteemed my being
" chief of the cafila as an honour to
" themſelves, accompanied me on the
" journey. At about four days diſtance
" from Kinnouje, having accidentally
" ſeparated from the caravan, I ſtrayed
" into a wilderneſs, where the ſcent of
" population greeted not the perception
" of expectation; and as before me
" appeared only a frightful deſart, the
" chain of the hope of exiſtence became
" nearly broken. In every path, that
" with much diſtreſs and alarm I ex-
" plored from morning to the cloſe of
" evening, I found no reſting place;
" while at every inſtant horror-exciting
" ſounds ſtriking my ear, cauſed my
" gall to diſſolve like water, and every

" now

" now and then perceiving ſtrange fan-
" toms, my heart trembled like the leaf
" of the ſunnobir from apprehenſion.

" As the gloom of night advanced
" the plain appeared to my imagina-
" tion as a ſtormy ſea, whoſe billows
" would ſwallow up the fiſh of the ſky.
" The branches of the trees, beating
" againſt each other from the violence
" of the wind, bowed to the ground, the
" ſand of which, agitated by the ſtorm,
" roſe in waves, ſo that you might call
" them the ſerpents of Pharoah's rod,
" ready to devour the world. Helpleſs,
" I reſigned my heart to deſtruction, and
" committing my head to fate, ſat
" down, expecting death, at the foot of
" a tree; but, from exceſs of dread,
" ſuch a trembling ſeized my body, as
" ſeemed to threaten the ſeparation of
" my joints.

" Suddenly,

" Suddenly, the ſound of human
" feet, by help of the wind, was heard,
" and on turning my eyes that way, I
" beheld a perſon advancing with great
" celerity, as if flying on the wings of
" ſpeed. As the ſuppoſition of the ſon
" of man's exiſtence in this death-raging
" wilderneſs was improbable, I ſuſpect-
" ed it might be a deeo or ghole, who
" who was coming to deſtroy me, and
" crept into the corner of a pit. Here,
" among brambles and roots, like the
" death-devoted bird, whom the ſharp-
" taloned faulcon is purſuing, I endea-
" voured to conceal myſelf, and invoked
" God for my protection. The man
" however coming up, without having
" recourſe to ſearch or examination, at
" once exclaimed with a loud voice,
" 'Who art thou? and what doſt thou
" in this peril-abounding deſart alone?
" Perhaps thou art a deeo or a ghole,
" who would draw man into thy ſnare,
" and, having enticed them into this
" lonely

" lonely deſart, wouldſt put them to
" death with variety of torments. My
" ſpeech, from dread, became faſtened
" like a knot in my throat, my teeth
" clung together, and, as a corpſe void
" of animation, I remained without ſenſe
" or motion.

" At my ſilence, anger overcame
" him, and the ſigns of rage appeared
" upon his countenance. Advancing
" with great fury towards me, he ſaid,
" 'Inform me of thy circumſtances, or
" with my blood-drinking ſabre, I will
" remove the load of thy head from thy
" ſhoulders.' In dread for my life,
" fearful and trembling, I attempted to
" reply, and ſaid, 'O valiant youth, be
" not enraged, and give not way to
" paſſion, for I am a mortal, who by
" accident being ſeparated from my
" camp, have been bewildered in this
" life-decaying deſart. At preſent I
" know no remedy to my ſituation, nor
" how

" how to commit my footſteps to the
" path of hope; pity, then, my forlorn
" condition, and have compaſſion on my
" helpleſs ſtate; take me by the hand
" with the true valour of the brave, and,
" like Khizzer, be the guide of my
" path, till I can rejoin my friends, and
" reach our caravan.

VERSE.

" *For heaven's ſake ſhew thou humanity,*
" *and point out to me my loſt path.*

" When the young man was informed
" of my unfortunate condition, the clouds
" of his fury which had been collect-
" ed, diſperſed, and the moiſture of com-
" paſſion ſucceeded. He ſaid, 'Recover
" thy heart from the confuſion of alarm,
" for thou ſhalt inſtantly be delivered
" from this dreadful place, and from the
" whirlpool of danger reach the ſhore of
" ſafety. Not far from hence is a moſt
" delightful city, whoſe ſite, like the
" gardens

" gardens of paradiſe, diſpelleth care,
" and whoſe inhabitants are enchanting
" as the dwellers in heaven. In every
" ſtreet of it various gratifications a-
" bound; its habitations are bright as
" the mirror, the Arzung of Mani is
" only an imitation of their paintings,
" and the azure ſkies a model of its
" ſpring-like borders.

VERSE.

" *The country round it is a paradiſe,*
" *and a ſecond Kouſir encircles it as a*
" *boundary.*

" *The land is fitted for enjoyment, and*
" *dirt is cleaned from its ſoil.*

" *Its trees are green throughout the year,*
" *and gladneſs and plenty ever abound.*

" *The ground is tempered with golden*
" *ſtreams, ſo that you would fancy they had*
" *planted it all with ſaffron.*

" It

" It has been from ancient days " called the city of Laabutbauz,[c] and " I am diſtinguiſhed by the office " of cutwaul in this capital, the envy " of the gardens of Irim and paradiſe, " and am named Rizwaun[d] by the " happy inhabitants. Haſten then, " and follow me, that having eſcaped " from this life-deſtroying wild, and " arrived at the charming city, thou " mayeſt repoſe on the pillows of feli- " city."

" As I had obſerved in the young man " the manners of courteſy and an affable " behaviour, I uttered thankſgivings to " God and him, and fell behind him " like his ſhadow; till at length we " reached the gate of the city, and on " ſeeing its beauty, I fancied myſelf in " heaven, and gazed with aſtoniſhment."

[c] Phantom play.

[d] The porter at the entrance of Mahummud's paradiſe.

CHAP.

CHAP. XXXIX.

CONTINUATION OF

THE STORY OF YEZZEEZ.

THE ſtranger had advanced thus far in his narrative, when ſuddenly two wild cats, claſping each other with fury, dropped from the baluſtrade of the houſe into

into the midſt of the company, who were ſitting heedleſs of the fox-like deceit of fortune, liſtening, all ear, to the adventures of the intruder. Alarmed at this occurrence, they were ſtartled like ſo many birds at the mewing of a cat, and the ſtranger unperceived vaniſhed from among them.

When Yezzeez had recovered himſelf, he became ſo much diſtreſſed at the diſappearance of the traveller, and the non-concluſion of his ſtory, that anxiety took poſſeſſion of his mind; and though perſons ran on every quarter to ſeek him, it was in vain, for, like the phœnix, he had vaniſhed, nor could they find any trace of him. Such was the curioſity of Yezzeez to know the remainder of his adventures as to exceed all bounds, and reſtleſſneſs took ſuch hold of his mind, that, departing from the confines of repoſe, he became enchained in diſquiet, and reſolved on a journey to Kanouje.

Tho' his friends and relations made offerings of the terms of remonſtrance, their brilliancy appeared unworthy the examination of acceptance. Giving to them the preſent of diſmiſſion, and having prepared a ſmall cargo, he with a few beloved companions and confidential ſlaves advanced his foot in the path of travel. Paſſing the numerous ſtages with impatient haſte, he in a ſhort time reached Kinnouje, and explored every part of the city, but found no intelligence of the young man. Day by day the fire of curioſity became more glowing in the grate of his heart, till at length the flames of madneſs ſeized him, and he was by degrees waſted to a melancholy cinder. When all his ſubſtance was expended, his followers, withdrawing their minds from his company, departed their own ways, and the kaujeh ſunk from the ſeat of affluence on the duſt of beggary, and from the gracer of aſſemblies ſhrunk into ſolitude. He had no ability to ſeek a

cure

cure for misfortune, nor ſtrength to reach his own country.

VERSE

In ſhame for his own imprudence, and deſirous of returning to his houſe and property, there was no advantage to him from repentance, nor relief, but from ſeeking God.

Much againſt his will, he ſubmitted to poverty, and advancing alone in the road of ſearch, day and night, like the diſordered in mind, ſometimes he would dive into the foreſt, and ſometimes wind the deſart. In this manner he explored many countries, but without ſucceſs; and uſeleſsly waſted life in looking for enjoyment. Sometimes, on remembrance of his friends, the fire of deſpair conſumed the ſtores of hope; and ſometimes his heart would flow in drops from his eyes in the agony of diſappointment. Inceſſant fatigue reduced his body to a

ſkeleton, and the ſtorm of travel often drove him, like a blade of graſs, over the deſart of inability.

At length one day, as with a thouſand heart-waſting ſighs and ſoul-rending complaints he was paſſing over a deſart, and, notwithſtanding all his endeavours, could not reach a place of ſhelter, he met a compaſſionate looking youth, on whoſe aſpect beamed the rays of kindneſs, and from whoſe forehead glanced the light of tenderneſs, who enquired of him the cauſe of his diſtreſs. Yezzeez having related his adventures, requeſted his aſſiſtance to heal his ſorrows. The youth replied, "Ah! thou injured "in underſtanding, what miſeries haſt "thou brought upon thyſelf by thy "folly! Merely upon hearing a tale "from an unknown perſon, without "examination into the truth or proba-"bility of it, to commit thyſelf a wan-"derer in the deſart, and fooliſhly to

"meaſure

" meaſure the wind with thy hand, was
" not wiſe. Thy difficulties are im-
" poſſible to be reſolved, ſo haſten away,
" and follow thy own policy."

Yezzeez replied, " O generous
" youth, ſince, having abſented myſelf
" from my family, I am involved in
" a bewildering path, how can my
" ſpirit allow me to return back when
" advanced half way, without having
" attained my object? For God's ſake,
" exert thy liberality, and as far as in
" thy power lend me aſſiſtance." The
youth rejoined, " Imprudent man,
" though the whole of life be expended
" in ſearch, it is not any way poſſible
" for the explorer to find the pearl of
" being in the ocean of non-exiſtence.
" How then canſt thou by my help ar-
" rive at the city of Laabutbauz, which
" which has no ſite upon the ſurface of
" the earth! Though thou haſt ſtruck
" the mattock into thy foot, yet permit

" not

" not the wound to become a gan-
" grene, but, whilſt a way of eſcape
" from this blood-devouring wild is
" in thy power, haſten, that thou
" mayeſt convey thyſelf to a place of
" ſafety. Take this ivory ſabre, and
" whenever thou findeſt thyſelf fatigued
" and inclined to reſt, draw it from the
" ſilken ſcabbard, and lay it carefully
" by thee. When thou continueſt thy
" journey, ſheath it, and be cautious
" not to loſe it." Having ſaid this, the young man vaniſhed from ſight.

Yezzeez, as he had been directed, having committed his footſteps to the path of travel, exerted all his ſtrength in advancing, and heedleſs of the difficulties of precipices and declivities in his route, with cheerfulneſs ſubmitted to the toil of walking, till that world-ſurrounding traveller the ſun, having finiſhed his daily courſe, halted in the weſt. He then ſtopped, and, as he had

had been deſired, drew the ſabre from the ſcabbard; when lo! a vaſt city appeared in the plain, of extent ſuch as the meſſenger of fancy would be at a loſs to deſcribe. Having retired to a ſerai, he choſe an apartment; and being refreſhed with ample fare, repoſed his head on the pillow of ſleep.

At the ſeaſon of the dog's ſlumber and crowing of the cock, having girded on his ſabre, he meaſured the wilderneſs, as before. In ſhort, having travelled ſeveral days and been ſupplied with reſting places at night by the power of the ſword, he one day arrived at the bank of a lake, and ſtopped to quench his thirſt. Suddenly, as he was drinking, the belt of the ſabre breaking in the middle, it fell into the water, ſunk to the bottom, and was irrecoverably loſt.

On this accident, deſpair overcame his mind, and he wandered in the deepeſt diſtreſs. At length he reached a plantation, where he beheld a huſbandman ſitting on the graſs, who repeatedly lifted a cup to his lips, while his wife ſcattered ſeeds on the ſoil he had dug. An inclination to aſſociate with the huſbandman aroſe in the mind of Yezzeez, and advancing ſomewhat, he ſat down at a little diſtance, wiſhful that he ſhould ſpeak firſt, and ſhew the cuſtoms of civility. The countryman and his wife, looking upon him with kindneſs, enquired his ſituation, upon which Yezzeez recounted his adventures, and ſignified the object of his heart.

The huſbandman replied, "Ah! "beautiful youth, what vain ſcheme and "idle ſpeculation is this? Wander not "fooliſhly in the path of thy own de- "ſtruction, but quit this dangerous ex- "pedition, for it is impoſſible it ſhould "ſucceed.

" ſucceed. If thy ſtar befriends thee, " place the foot of continuance awhile " in the path of aſſociation with me, " that thou mayeſt repoſe from the " perſecution of fortune." Yezzeez accepted his offer; and,[e] reclining under the ſhade of his bounty, reſted from the fatigue of unavailing toil.

As it happened, in this plantation, juſt after the breathing of dawn and near the firſt appearance of the ſun's rays, every morning aroſe a miſty vapour, which by degrees deſcending, wholly enveloped the branches and leaves of a particular tree. Gleams of light then ſhone through the miſt like the branches of the buſh of Toor,[e] and an hand like the Yed Bieza,[f] dazzling as the ſun, was extended from it. The huſbandman advancing

[e] Which Moſes beheld.

[f] The Muſſulmauns fable, that on ſome occaſion the hand of Jeſus appeared ſhining. an idea borrowed by Mahummud from the transfiguration.

vancing near the tree, in the manner of ceremonious cup-bearers, placed a goblet of ſparkling wine on the hand, which for an inſtant vaniſhed, and re-appearing, gave back the goblet empty. This was repeated to the fortieth cup; after which the hand withdrawing, the vapour began to aſcend, and quickly diffuſing itſelf in the air, in leſs than an hour was wholly diſperſed.

After ſome time, the huſbandman having occaſion to leave home for a few days, entruſted the care of his houſe to Yezzeez, giving him a particular charge to ſupply the hand regularly with wine. The imprudent youth, impelled by curioſity to penetrate into the myſtery, as he was one morning delivering the cup, raſhly graſped the hand with all his force, when inſtantly a noiſe, more dreadful than the loudeſt thunder, ſhook the atmoſphere, and a bird of monſtrous ſize iſſuing from the miſt, ſeized him in its talons

talons like a ſparrow, and mounted into the air above the higheſt clouds, then gradually deſcending, at length alighted on the pinnacle of a lofty dome, when looſing its hold, Yezzeez rolled over and over as a ball. He at length fell to the bottom of a pit ſo dark, that night from its blackneſs might have added to her gloom. Much as he tried to explore a paſſage, he found no inlet to the path of hope, ſo that preparing himſelf for death, he ſat down expecting his fate.

In this ſtate, he at length perceived a glimmering of light, and on examining the place whence it proceeded, ſaw a door which opened to his preſſure into a narrow paſſage, through which having paſſed, he found himſelf in a court ſurrounded by a high wall. Having clomb to the top, he let himſelf down by his hands on the other ſide, and fell into a net placed below. A man ruſhing upon him, flung a rope round his neck, and dragged

dragged him to the foot of a lofty building, from a window of which a beautiful damſel looking out, ſaid to his conductor, "To-day's game is very thin, let him "be releaſed for ſome time till he ſhall "be worthy our acceptance." Upon this, the man ſet him at liberty, when Yezzeez, overcome by fear and fatigue, fell down ſenſeleſs on the ground.

On his recovery, he found himſelf alone in the middle of a barren plain. Suddenly advanced towards him on horſeback an old man, who on coming up enquired the cauſe of his diſtreſſed ſituation, and on being informed of his adventures, conſoled his ſorrows, and preſented him with refreſhments, on taſting which his ſtrength returned, and his ſpirits were revived. The old man then having directed him to follow a particular path, took his leave, aſſuring him that he would ſoon arrive at the object of his hope.

CHAP.

CHAP. XL.

CONTINUATION OF

THE STORY OF YEZZEEZ.

YEZZEEZ having thanked his generous preſerver, proceeded with lightened heart and renewed ardour. Borrowing ſwiftneſs from the breeze, he, as the night-

nightingale at the ſcent of the roſe, redoubled his ſpeed; and travelling all night, arrived by day-break at the ſkirts of a city, at ſight of whoſe elegant buildings the beholder became all gaze from aſtoniſhment, like the eye of the nergus. The environs of it were delightful as the borders of Eden, and its air, like that of paradiſe, captivated the ſouls of Rizwaun and the Hoories. On every ſide flowed deliciouſly-taſted ſtreams among beds of flowers, as in the gardens of heaven. The boughs of the trees were crouded with roſy-billed birds, melodious as Barbud,[g] and on the brink of each ſtream the apple and cocoa-nut, mingled with the cypreſs and plane, bent under the weight of their fruits, as if offering a treat, to the ground. Emerald-winged parrots, like infants at the breaſt, pierced their beaks into the luſcious mangoe and the juicy ſuddafool.[h]

From

[g] A celebrated oriental muſician.

[h] What fruit I know not.

From the clemency of the air, the grape ſeemed to ferment in the cluſter on the branches, as wine in the caſk.

VERSE.

The ſoil was ſweet-ſcented as amber, and the fruits like thoſe of paradiſe.

The expanſe as that of heaven, verdant and extenſive, and fruits hung in cluſters upon the branches.

The fruit trees bowed in proſtration to the earth, as if in grateful thanks for their abundance.

The brilliancy of the plum on the green branch, was as a ruby in a jetting of emerald.

The ſweetneſs of the amrood[1] *in ſugared ſmiles mingled with the unnaub.*[k]

The

[1] The guava.

[k] A ſpecies of grape.

The cluſter of the grape, placing his cap ſaucily awry, ſaw black and white alike under his command.[1]

The ſoſun, as a crown for the intoxicated nergus, held an offering of golden ſpangles in its palm.

The leaves of the nergus were filled with pearls, to rub the ſtalk of the nuſſerun as a collyrium.

The ſunbul, perfumed by the naſeh of muſk, ſneezed violently on the kirrunfool.

The muſkbede,[2] *reſembling amber, ſometimes diffuſed ambergris, and ſometimes muſk.*

The argwaun and ſummun, oppoſite the bede, exalted their ſtandards of red and white.[3]

Yezzeez

[1] Alluding to the power of wine over all nations.

[2] Yellow Spaniſh brown.

[3] For the flowers not noted, I have no Engliſh name.

Yezzeez, on beholding this enchanting aſſemblage, remained for ſome time motionleſs as a ſtatue, and when recovered, haſtened to the city. On his arrival at the gateway, he ſaw the doors ſet with valuable jewels, and the way paved with agate, ſprinkled over with muſk. On his entrance he perceived the bazars arched over, like the eyebrows of the fair, and adorned with paintings faſcinating as thoſe of Mani. The paths were clear from ſoil as the hearts of the virtuous; and the air, like the air of melody, gave relief to the ſorrowful heart. The ſtreets, like the fumes of wine, excited chearfulneſs, and the houſes, as the regular rows of an avenue, afforded ſenſations of ſerenity.

While he was meditating and admiring theſe objects, two young men advanced with ſpeed, and each ſeizing an arm, conducted him to a ſplendid palace. He was then led to a warm bath, and

after waſhing, being rubbed with perfumes and eſſences, was arrayed in royal robes, and a ſplendid crown ſet with jewels was placed upon his head. From the bath he was introduced into a ſumptuous hall, and ſeated upon a gorgeous throne, befitting the ſtate of a powerful monarch. The nobles of the empire and officers of ſtate, like reſpectful ſlaves, having made the uſual proſtrations and kiſſed the ground, raiſed the ſhout of congratulation to the azure ſkies. Yezzeez on witneſſing this conduct, like a figure in tapeſtry, or an image on a wall, remained without power to ſpeak, and loſt in aſtoniſhment and doubt, whether he was in a dream or awake.

At length, a venerable vizier, bowing his forehead on the duſt of ſubmiſſion, informed him that he was in the city of Laabutbauz, the ſovereign of which was juſt deceaſed; and, according to the laws of the empire, he, as the firſt arrived ſtranger

ſtranger, was his ſucceſſor in the throne, and to be united in marriage to the beautiful daughter of the late monarch; but on condition however, that he muſt not extend the hand of deſire on the ſtores of honour, or entertain evil deſigns againſt the royal haram. Yezzeez, on hearing this ſpeech, was overcome with a joy that cannot be deſcribed.

When the ſun had deſcended to the weſt, a ſplendid throne ſet with jewels and its feet of gold, enamelled, was placed in the apartment of proſperity, on which the beautiful princeſs, moſt richly adorned, ſat like a brilliant ſtar in the throne of the ſky. They ſhowered garlands of flowers upon her head, and made offerings of rubies and pearls in ſuch quantities, as to excite the jealouſy of the ocean and the mine.

When the lucky inſtant for the king's admiſſion arrived, the attendants with-

drew from the bridal chamber, from the door of which to the hall of public audience, roſe-cheeked damſels, elegantly attired, whoſe treſſes were ſo many curly ſnares for the hearts of beholders, lined the way in two rows of dazzling beauty. The king advanced, as a reſplendent moon among the ſtars, his heart expanding like the roſe at ſight of the charms of the ſmiling maidens, but when he reached the apartment of the princeſs, and beheld that ſhining planet of the manſion of beauty, he was loſt in rapturous amazement.

When the bride and bridegroom were ſeated on the ſame throne, they ſeemed as two cypreſſes in the ſame border, or as the ſun and moon conjoined in one ſign. From their preſence the throne, ſhining with double luſtre, graced the firmament of ſplendour. The female attendants formed a ring about it, like planets round the ſun; and having made their

their obeiſance, began to ſing and dance, playing at the ſame time on various inſtruments. One, like a moth round the lamp, turned her delicate frame about ſo rapidly, that the heavens ſtood fixed as the pole with admiration at beholding her. Another, like a Peri ſpringing into air, beat exact time with her hands and feet. The king became ſo enraptured at their performances, that he loſt the reins of diſcretion from his hands, and forgetting the vizier's information, attempted to kiſs the princeſs, who, diſſembling her diſpleaſure, gently rebuked his ardour, and filling a goblet with wine, preſented it to him, but he had no ſooner drank, than he fell ſenſeleſs on the pillow of ſleep.

When the bridegroom of day aroſe from the couch of night, the ill-fated Yezzeez, on lifting his head from the ſlumber of folly, gazed wildly around, but perceived no ray from the ſun of

beauty, nor any trace of laſt night's feſtivity. On the contrary, he found himſelf in a dreadful wild, ſtill doomed to the horrors of ſolitude, and captivated in the ſnare of wretchedneſs. He ſhed ſhowers of tears with vexation at this freſh treachery of his evil ſtars, and ſcattered duſt upon his head, like mourners for the deceaſed, in grief for the loſs of his night's enjoyments.

In frail hope that the loſt water might again be brought into his fountain, he once more haſtened on the feet of ſearch; but he had not travelled far when, to his aſtoniſhment, he ſuddenly beheld the walls of Oojein. His diſappointment overwhelmed him with deſpair, and, remedileſs, he entered his own manſion. Having diſtributed the remainder of his effects to the poor, and drawn the line of celibacy over the pages of life, he quitted his family, and aſſumed, like the turtle-dove, an aſh-coloured veſt.

Bearing

Bearing upon his ſhoulders, like Mujjenou, a mantle of ſkins, he entered the circle of devotees, and fixed his abode in a foreſt unfrequented by man, where, for the remaining half of his age, drinking of the envenomed cup of melancholy, and piercing the adamant point of regret into his ſoul, he ſtruggled reſtleſs on the thorny bed of unavailing ſorrow. With tortured heart and ſtreaming eyes, he aſſociated only with the wild animals of the deſart, until the approach of his laſt agonies, when he reſigned the treaſure of his life to the demands of death, uttering with his laſt breath the name of his beloved.

This diſordered world, of frail foundation, is the abode of viſionary deception, in which thoſe enſnared by its temptations acquire only ſhame and remorſe. It is a ſtore of concealed miſeries, and thoſe who quaff the goblet of its enjoyments ſwallow the bitter potion of

repentance. Happy is he whom its ſmiles do not allure, nor its deceitfulneſs betray, and who, in the ſlumber of incautiouſneſs, loſes not the jewels of real good.

VERSE.

I adviſe, but do thou remember and practiſe, for I well recollect the maxims of a venerable ſage.

Expect not conſtancy from fickle fortune, for the ancient dame has been the wife of a thouſand bridegrooms.

Be not deceived by her ſmiles, for whoever has courted her, has become unhappy.

There is no permanence in the bloom of the roſe. Grieve, therefore, O nightingale, for there is real cauſe for thy grief.

I revere his fortitude, who in this inſtable world is unmoved by whatever has the nature of dependence.

CHAP. XLI.

CONTINUATION OF

The Hiſtory of Jehaundar Shaw.

THOUGH the intelligent parrot, by diverting the attention of Jehaundar Shaw to his intereſting narratives, in ſome

ſome meaſure gave relief to his diſordered mind, yet, as the fumes of paſſion were wreathed in his brain, many times in the courſe of a day, burſting from the fetters of patience, he would wander, like Mujjenou, to and fro, and as the dying breeze waving different ways in ſearch of the roſe, like quickſilver, he could not reſt in any one ſpot for an inſtant.

It is well known, that for the admitted to the preſence of the ſovereign of love, who is monarch of the regions of the heart, and deſpotic guider of the emotions of the ſoul, to rage in the field of madneſs, and fly on the wings of impatient raſhneſs, and on every quarter to attack the plains of reputation and fame, is in his view the higheſt merit. For the confidants of that prince, who is uncontrouled ruler of the boſom, and deſtroyer of repoſe, to have their eyes conſtantly wet with tears, and the foun-

tains

tains of their hearts exhauſted of moiſture, is the mean of acceptance.*

VERSE.

To be in love, is to waſte away. It is to conſume, and not to encreaſe.

The eyebrow of the beloved object, is as water in the liver and fire in the heart.

After a conſiderable interval, the deſponding prince (his heart torn to pieces, and wandering amid the rocks of reflection) one morning, when the breeze of dawn was opening the treſſes of the flowers, and had made the expanſe of the fields the envy of the plains of Khoten, ſtrayed into a garden. Here he beheld a nightingale, into the ſtore of whoſe heart a ſpark

* I muſt here again recal the reader's remembrance to a former note, ſetting forth, that the above is the oriental language of devotion, as well as ſexual love. The tranſlator hopes he ſhall not be criticiſed for nonſenſe not his own.

a ſpark had fallen from the cheek of the roſe, and parched his wings and feathers like thorns and ſtubble. From the intoxication of paſſion, he was careleſs of exiſtence, and uttered heart-affecting plaints. Jehaundar, inſtigated by ſimilarity of condition, wiſhed to aſſociate with him, and ſitting down in a thicket of the garden, addreſſed the diſtracted bird in the following ſtrains.

VERSE.

" *May thy heart, O early nightingale,*
" *be happy in a meeting with thy roſe! for*
" *the garden is melodious from thy lovelorn*
" *notes.*"

At this criſis, when the planet of his fate was near ariſing from the gloom of ill-fortune to the aſcendancy of proſperity, appeared advancing on the plain, the ſuite of Mherbanou, and an odour, waſted by the breeze from her muſky treſſes, expanded the bloſſom of the ſoul of her heartleſs

heartleſs lover; but Jehaundar, unknowing that his fortune was wakeful, remained in the thicket: yet impelled by the pleaſurable ſenation which, without any apparent cauſe, animated his boſom, he involuntarily repeated this

VERSE.

"*The breeze this morning is ſcented with*
"*amber. Perhaps my beloved may be*
"*paſſing over the plain.*"

At length the howdah[1]-bearers of the concealed within the veil of royalty, having illumed the incloſure of the garden with the ſplendour of her preſence, ſet it down in the ſacred pavilion. An aged matron, whoſe robes, like her body, were compoſed of the fibres of purity, and whoſe condition was happy in conſtant attendance upon Mherbanou, by command of that chief of ſecluded beauties, alighting from the howdah, explored the garden to clear it from the for-

[1] A ſort of litter.

forbidden.[q] Advancing ſlowly with the aſſiſtance of a walking ſtaff, ſhe reached the lovelorn prince, and having liſtened awhile to his affecting complaints, retired, and acquainted her miſtreſs of his preſence.

Bherawir Banou, immediately upon hearing the circumſtance, from an opening in the curtain of the houdah, caſt a look on the diſtracted lover, and from the picture ſhe had obtained from Benuzzeer and had conſtantly kept by her, inſtantly knew him, and for whoſe ſake a mighty monarch had condeſcended to aſſume the tatters of wretchedneſs. The flames of long-concealed love now raged in her mind, and the waves of the ocean of paſſion daſhed her heart againſt the ſtrand of anxiety; but as the veil of modeſty hung over her eyes, and the object of deſire was obſcured, ſhe fainted, unable to gratify her wiſhes.

The

[q] i. e. the male ſex beyond the relation of father, brother, and elderly uncle.

The old matron, on this occurrence, ſhed tears over her like mourners for the dead, and preſſing her to her boſom, aſked the cauſe of her diſorder. Bherawir Banou at length opening her eyes, ſaid, "My dear mother, much time has "elapſed ſince love for this young man "has poſſeſſed my heart, and now I "have ſeen him my ſoul is diſtreſſed, "and I am fallen into the eddy of "impatience."

The old woman, pitying the condition of the lovers, and not knowing how to act, having conveyed the princeſs to her palace, demanded an audience of the ſultaun, whom ſhe informed of his daughter's declaration of love for a devotee, and her diſtracted ſituation *

The

* Some very long arguments between the princeſs and the governante are omitted, as the language of them would not bear tranſlation.

The ſultaun, who, it may be recollected, had in his interview with the prince diſcovered who he was notwithſtanding his diſguiſe, on hearing that his daughter was inflamed even to madneſs by his love, was overcome with apprehenſion for her ſafety; and commiſſioning the old woman to ſignify his conſent to a union with Jehaundar, ſent for him to court, and allotted him apartments in the palace, till preparations could be made for celebrating the marriage. The aſtrologers were directed to conſult the ſtars, and chuſe a fortunate inſtant for the concluſion of the nuptials.

When the obſervers of the planets had fixed upon a lucky hour to begin the feſtive rites, the imperial drums were ſounded, and the carpets of rejoicing ſpread in the paradiſiacal manſions of proſperity. The aſſembly of mirth was prepared in a manner becoming the dignity of a great monarch, and the requiſites

ſites of princely feſtivity arranged with the utmoſt magnificence. Roſe-checked cupbearers poured ſparkling wine into chryſtal goblets, and the gueſts, having diſpelled care from their minds by repeated draughts, glowed like the tulip. The gale of exultation waved on the hearts of the loyal, and the breeze of mirth opened the flowers of gladneſs. Melodious ſongſters wrapt the minds of the audience in ecſtacy, and graceful dancers excited deſire.

When the monarch adding ſplendour to the aſſembly of day, that is, the world-enlightening ſun, had entered the retired chamber of the weſt, the black haired bride of night (on every curl of whoſe amber treſſes time had ſhowered thouſands of muſk-bags of Tartary) ſhed perfume over the earth from her wavy locks.

VERSES.

It was a night, pleaſant as the morning of life, affording delight like the ſeaſon of youth.

The blackneſs of its treſſes excited envy in the hoori, and the radiance of its moon dazzled by its brightneſs.

The breeze waved the locks of the ſunbul, and the air ſcattered pearly drops of dew.

The ladies of high rank having formed a ſelect aſſembly in the inner parts of the palace, like the inmates of Irim, ſat in rows, as flowers in a parterre. The area of the court, from the abundant ſtrewing of roſes, had the beauty of ſpring; and peri-formed attendants, with the waving of large fans, refreſhed the ſenſes of the tulip-cheeked, hoori-envied fair ones. Jaſmine-bodied compounders of eſſences, by the variety of their perfumes,

fumes, made the air of the apartments the regret of the plains of Thibet and Tartary. Vocal performers of ſilver-ſhining form, raviſhed the hearts of the company beautiful as peries, by their ſoul-attracting ſongs; and Venus-reſembling dancers, ſtepping into motion like the faſcinated peacock, gave expreſſion to harmony. From the crowd of magic-eyed, roſe-cheeked damſels, the ſea of beauty and grace aroſe in waves. Shereen-like ſmiles and Leila-reſembling glances interchanged by the beauteous aſſemblage, made gazing hazardous to the foot of underſtanding.

Tyre-women of elegant fancy, having waſhed their hands ſeven times in roſe water, began to adorn the angel-looking bride. Having with a comb of ſandal wood arranged the wreathy amber-ſcented treſſes round her forehead, poliſhed as cornelian of Yemen,* and con-

* Arabia Felix.

ferred grace on the Goſhewarra[1] by its binding the ſun of the ſky of beauty, her face reſembled the moon encircled by the Pleiades. Round her neck they placed a necklace of pearl, and her waiſt, ſo ſlender that, like alchemy,[2] it exiſted ſcarcely but in name, was adorned with a girdle ſet with jewels.

All the bridal ornaments and robes befitting her dignity being adjuſted on her cypreſs-envied perſon, ſhe aſcended the nuptial throne. Without exaggeration, from her dazzling beauty, the jewels reflected additional brilliancy, and the coſtly robes new grace. Her cheeks, like the roſe, required not the fictitious bloom of the tyre-woman, and the elegance of form beſtowed on her by heaven, was independent of borrowed grace and ornaments. The Almighty deſigner had formed her perſon in the manſion of

[1] An embroidered fillet, or ſtrap of jewelry.
[2] Alchemy means the philoſopher's ſtone.

of being without an equal, and made it the moſt exquiſite figure among all the works of creation. To her was juſtly applicable the following

VERSE.

Brightneſs like her's could only be viewed in her own mirror; and fancy alone could conceive her equal when dreaming of herſelf.

The heavens, the moſt ancient of all creation, at ſight of her beauty, with all their foreſight and difficulty to be pleaſed, fell like the inſane into diſtraction; and the planets, to avoid being outſhone, threw themſelves, like grains of ſuppund, into the aſhes of the ſun.

Attendants ſkilled in ancient cuſtoms and the uſages of courts, having adorned the bridegroom with royal robes gorgeous as Solomon's, and ſplendid as thoſe of Feredoon, conducted him to the throne of the Balkis-like bride, and

placed a koraun and a mirror between them. When Jehaundar looked on the mirror, he ſaw the ſpring of beauty in full bloom, and the object of his deſires in his embrace. Placing his hand on the Koraun, he ſaid, like Joſeph, "I am "the unpurchaſed ſlave of this Zuleikha "of the throne of beauty;" and Bherawir Banou, nodding acceptance, replied, "I "am the humbleſt of the handmaidens "of this beloved of Egypt with life and "ſoul."

The ladies now having ſhowered numberleſs wreaths of roſes and jaſmine over the heads of theſe two ſtars in the firmament of royalty, and made the niſſar of innumerable pearls and precious ſtones, the apartment was cleared, and the cypreſs left with the cedar in the garden of delight.

When the happy Jehaundar, under the auſpices of his favourable ſtars, having

ing broken the taliſman of ſuſpenſe from the treaſure of ſucceſs, had obtained poſſeſſion of his wiſhes, he, like the pious, bowed the head of adoration at the throne of the divine Gratifier of hope, and offered up thankſgivings with the utmoſt fervour of human ability.

After ſome time, having expreſſed deſires of returning to his own country, he requeſted the ſultaun's permiſſion to depart; but as the ſurly blaſts already announced the ſpeedy acceſſion of the monarch of winter, he did not chuſe that the darling of his heart ſhould encounter the fatigues of march, in a ſeaſon, when the unfeeling army of ſevere cold was expected to make depredations; and therefore not conſenting to his petition, the ſultaun deferred it till the king of flowers ſhould aſcend his throne of enamelled foliage.

CHAP. XLII.

CONTINUATION OF

The Hiſtory of Jehaundar Shaw.

WHEN Jehaundar Shaw, in conſequence of the Sultaun's orders, had fixed his reſidence for ſome time longer in the city of Menoutowaud, after the lapſe of a ſhort reſpite, a change appeared on

on the face of nature, and the ſigns of revolution became evident in the diſpoſition of time. The ſovereign of the region of the planets having broken the ſcales of equability,* extended the hand of oppreſſion on the virgin of the wheat-ſheaf.† On this account the ſkirt of day became ſhortened, and the ſtately robes of night were lengthened. The army of froſt, which had been long waiting in the ambuſh of hope, having received intelligence of this event, moved from its ſtation to ſubdue the habitable regions, and iſſuing on the plains of the world, ſpread wide the hand of devaſtation, and from unrelenting cruelty left not a blade of verdure on the ground.

Having levied contributions on the affluent inhabitants of the garden and orchard, they ſtripped them entirely of their leaves and beauty. Mankind, in dread

* The ſign Libra.
† Virgo.

dread of the attacks of this unfeeling hoſt, ſhuddered like the reed at the blaſt; and as the fox, rejoicing in his hairy covering, ſhrunk into their cell. The earth, in order that no one might diſcover him, lay concealed under heaps of cotton;[1] and the huſbandman, withdrawing the hand of labour from his occupation, ſlunk into the corner of inertneſs. The ſtream, though vehemently inclined to travel the globe, having now diſcharged its fondneſs for motion, reſted in its place; and the breeze, which was wont to draw wavy flouriſhes on the waters, in alarm, broke his pencil againſt the rocks.

The trees, bare of cloathing, as the naked in the day of reſurrection, lifted their arms in complaint to the ſkies; and the nightingales, ſcared by the attacks of winter, diſerted the roſe-buſhes, and left them to the enjoyment of the raven.

Time,

[1] Snow.

Time, in expectation of the riſing of the ſtandard of ſpring, became bleached as the jaſmine; and the gardener wrote invitations upon ice to the viſitants of his borders. The natives of the garden, having heard cold reproofs from the tongue of the northern blaſt, fainted inſtantly in the path of deſolation; and the tulip and roſe, reſigning their abodes to the owl, ſaved only their torn veſtments from the rapacity of December and January. The lofty cypreſs, which in the empire of the groves had iſſued the proclamation of ſovereignty in its own name, was impriſoned on the brink of the canal, like the plank of the Minber;* and the ſoſun, which prided itſelf as the queen of the garden, having yielded the robe of exiſtence an offering to the plunderers of the ſtorm, ſunk into the receſs of annihilation. Of the ſidelocks of the roſe, the curls of the ſunbul, and the twiſted ringlets of the ſhumſhade, not a ſingle

* The pulpit of a moſque.

ſingle hair remained in the hands of the zephyr. Even the ſunnobir, with all his fortitude and vigour, reſigning his property to the plunderers of December, became impoveriſhed as the chinar. The roſe-bud, counting the hidden ſtores of exiſtence, in its ſorrow reſigned its life; and the cruel northern blaſt, tearing the leaves of the roſe, ſcattered them on every quarter.

VERSE.

From the ſhowers of ſnow, fleecy as camphire, jaſmine ſeemed to grow on the branches of the chinar.

On the hills and furrows, treaſures accumulated of ice, ſhining like the ſcales of the ſilver fiſh.

The bunnuffsheh was no ſhield to the roſe-bud from the ſhowers of ſnow, falling inceſſantly, as the fruit bloſſoms in ſpring.

The

The zephyr had deſtroyed the muſical inſtruments of the nightingale, and the roſe concealed her face from all intruders.

The lip of the fountain was cloſed up, ſo that the verdure received no moiſture.

Frozen faſt was the running ſtream, which uſed to ſupply the baths of kings.

The floriſts were ruined in the markets, and the keeper of the roſe-buſh ſhut the gates of the garden.

Viſitants paſſed by the pleaſure grounds; and the dealers in wine deſerted the groves. The bowers were unadorned by the cheeks of the lovely, and no longer remained the nightingale or the roſe.

CHAP.

CHAP. XLIII.

CONTINUATION OF

The Hiſtory of Jehaundar Shaw.

THE happy Jehaundar, when he beheld the world thus confuſed, retired to the winter apartments of the palace with his beloved, uttering the following ſtrain:

VERSE.

VERSE.

Is the roſe gone, ſay, With all my heart, let her go! let her go with willingneſs, and bring me wine clear as roſe-water.

Tho' the gurgle of the dove no longer is heard, I care not, ſo that I hear the gurgling of the wine.

Undiſturbed by care, he awaited the return of fair weather to reviſit his country, and gladden the hearts of his long-deſerted family and friends. The ſultaun entertained him with a variety of amuſements, and winter paſſed away lightly as the ſpring.

When the golden-crowned monarch, the ſun, who is ruler of the nine regions of the heavens, having finiſhed his conqueſts over the kingdoms of the ſouth, had exalted his ſtandard of light in the glorious manſion of Aries, at the piercing ſound of the drums of his juſtice, the rebellious and mercileſs bands of winter were

were ſtricken with panic, and fled with precipitance to the dens of annihilation. The entruſted with the adminiſtration of ſpring, having engaged in ſpreading the carpets of conſolation for the ſtarved natives of the groves, ſounded high the trumpets of redreſs throughout the plains of the world.

The glorious ſentence, ("Behold how "the earth revives after death!" *) was diſplayed in wonderful characters upon the ſoil. The omnipotent Artiſt prepared in the variegated manufactory of March, thouſands of ſilken and brocaded robes for the trees and plants. The kingly roſe, in the delightful area of the garden, having again aſcended his throne of emerald-like foliage, caſt the ſhade of protection on the nuſſereen and nuſſerun, and the cupbearer of the clouds of bounty, having filled the goblets of the tulip with refreſhing liquid in the variegated

* A line from the koraun.

gated aſſembly of the parterres, cleared the ſenſes of time from care.

The nobat[b] of congratulation ſounded among the hills in peals of thunder, and the koothas[c] chaunters of the garden, having aſcended the enamelled pulpit of the branches, uttered the praiſes of the ſovereign of ſpring, whoſe treaſurers, the zephyrs, ſhowered gold and ſilver upon the harmonious ſongſters of the grove.[d]

The northweſt breeze, in order to regale the ſenſes of time, collected a mixture of odours from the branches of the ſunbul and bedemuſk, ſweet as the ood and ambergris.

[b] Royal band of muſic.

[c] Form of prayer for the ſovereign's welfare, uſed in the moſques.

[d] It is the cuſtom in Aſia, as well as Europe, to ſcatter gold and ſilver at the inauguration of a prince.

The trees, which by the plundering hand of winter had been robbed of their cloathing, were again arrayed in veſture gloſſy as ſattin and brocade from the repoſitories of the bounty of ſpring. The breeze of the noroze* waved the fan of refreſhment, over

* The firſt day of the ancient Perſian year, according with our firſt of March, and ſtill kept as a high feſtival by the ſovereigns of Perſia and Hindooſtan.

A reference to BERNIER's Travels and RICHARDSON's Dictionary, will gratify the curious in the particulars of the ceremonies in both countries. Unfortunate RICHARDSON died in India, it is ſaid, of a broken heart. His modeſt merit was unrewarded, though his labours have yielded more effectual aſſiſtance to the Engliſh oriental ſtudent, than thoſe of any other perſon. The Diſſertation prefixed to his Dictionary, is a proof that he poſſeſſed genius as well as application, and that had he been properly patronized, he would have ſhone an oriental ſtar: but alas!

"Full many a flower is born to bluſh unſeen,
"And waſte its ſweetneſs on the deſart air."

over the newly-born flowers, as they iſſued from the embryo of concealment on the bed of exiſtence; and the gale of ſpring expanded the ſhrunken hearts of the flower-buds with ſenſations of delight.

The earth, having thrown off her ſnowy mantle, became arrayed in robes of ſilken verdure, and vied in ſplendour with the azure ſky. The gardens were filled with parti-coloured aſſemblages in green and ſcarlet, more glorious than the attendants of Jumſhede and Feredoon. The zephyr, in order to ſhew his elegant fancy in attiring, diſperſed the ſurface of the waters in curly waves; and the ſtreams, liberated from confinement by the influence of the ſun, ran to relate the ſtory of their late impriſonment to the cypreſs and entwining ſoſun. Herds of antelopes bounded over hill and dale in mazy dances; while the ſulful, the ſauz,

the ſauje, and the ſharok,[f] in joyous concert, lifted high the melodious harmony of delight.

VERSE.

The world with pleaſure expanded like the roſe; the brides of time were adorned with jewels.

Flowers filled in rows the garden and the grove, and the morning breeze waved on every parterre.

The ſhukkaulk made the rock an idol temple; the weſtern breeze opened the treſſes of the bunnuffsheh.

From the bloſſoms of the zummeer, in every receſs of the garden, a lamp ſeemed to glow on the head of each flower.

Joining in concert on the topmoſt boughs of the hummir, was heard the ſtrain of the bulbul, and the coo of the turtle-dove.

The

[f] Names of birds.

The blue-robed bunnuffsheh and ſoul-tortured tulip, drawing aſide the veil of the roſe, bid her welcome.

The ukkauk ſoared aloft in air, and the tudderoos mingled in the groves with coquetiſh coyneſs.

The chukkawuk ſang congratulations at noon, and the ſuffeer recited the praiſes of the new year.

In every corner a pair of birds, ſitting cloſe together, invited the flowers to enjoyment.

The melody of the ſauz, and the ſtrain of the bulbul, faſcinated the tulip and the roſe to diſtraction.

The gowuzzun and the ghore, in every thicket ſkipped, exulting in the love of their mates.

Like the eye of a lover, the dropping clouds ſhed tears of gladneſs on the rejoicing earth.

On every branch hung moiſt pearls, and from every ſpring ran lucid ſtreams.

The bleſſoms on the bough of every tree ſhone tranſparent as the aſpect of the virtuous.

CHAP.

CHAP. XLIV.

CONTINUATION OF

The Hiſtory of Jehaundar Shaw.

THE happy Jehaundar, when he beheld the face of nature ſo charming, and heard the inhabitants of the groves

rejoicing, inſtigated by the ſenſations of gladneſs, walked out with his beloved to contemplate the delightful ſcene. It was at the inſtant when the roſe of morning was expanded by the breeze of dawn, and the bird of day had ſtretched his wings to convey the advice of early riſing. The air was ſhedding moiſt pearls of dew on the gentle inhabitants of the garden, and the zephyr was awakening the ſweet-lipped damſels of the flower-bed from ſoft repoſe. The tulip was quaffing its morning draught, and the thruſh compoſing his melody. The roſe was adjuſting her dreſs by the reflection of the ſtream, and the nergus, with the ſurma, giving brilliancy to her eyes. The verdure was bathing itſelf in roſe-ſcented dew, and the parterre painting its ſurface with the reflected tinge of the flowers. The cypreſs was priding in its ſtature, and the bunnuffsheh tinging her eyebrows with the ſable dye. The ſunbul was arranging her treſſes, and the air

air ſhed tears of envy. The prince walked about for ſome time, having the eye of his mind intent on the wonderful works of the Eternal.

He now beheld a garden rivalling that of paradiſe in flowers and ſhrubs. The roſe ſat majeſtically on the pillar of ſuperiority. The tulip held in its hand a cup overflowing with purple wine. The milk-ſtained lip of the white roſe-bud ſweetly ſmiled. The breeze mixed odours on the branch of the zummeran, and gathered ſweets from the leaf of the ſunbul.

The cypreſs ſympathized with the moans of the turtle-dove, and the cedar waved with gladneſs at the joy of the grove. The herbage had its ear hung with pearls of dew, and the reed was intoxicated with joy at the breeze. The ſhukkauik wove a zinnar for his loins of the locks of the ſunbul, and the nuſſerun

prepared

prepared a gem-embroidered veſt from the dew-drops. The branches held lamps of damaſk roſes in their hands, and the flowers were filled with dewy wine. The birds, like recluſes, chaunted hymns, and the clear fountains joined in harmony.

The turtle-dove recited verſes in praiſe of the cypreſs, and the ſoſun repeated ſtrains in honour of the ſtreams. The bulbul, like Mujjenou, began the nuſhede,[g] and the azzar daſtaun,[h] like the travelling muſician, ſounded the organ.[i] The apple, like the countenance of Ferhaad, was parti-coloured, and the plum ſweet as the lip of Shereen. The ruby-coloured nar diſtilled crimſon juice, and the cluſters of the vine hung like the conſtellation of the Pleiades from the branches.

[g] A muſical term, probably ſymphony.

[h] A ſpecies of nightingale. The word ſignifies, of a thouſand tales or ſtrains.

[i] From this expreſſion, it is probable, the ſavoyard ſtrollers were wont to wander into the Eaſt.

branches. The aloocheh gave hopes of gratification to the viſitants of the orchard, and the zerdaloo tidings of a treat to the ſugar-lipped of the garden.

VERSE.

As in the garden of paradiſe, verdant and extenſive, fruits depended from the branches, cluſter upon cluſter.

Full of ſugar and ſweetly ſmiling, the branches of the anaub hung in wreaths.

The cluſters of the vine careleſsly diſplayed, beheld ſubmiſſive to their power black and white.

The beh was ſprinkled over with muſk, and the piſtachio ſent forth moiſt ſmiles from a dry lip.

The ſhuſtaloo hanging from the boughs, appeared as rubies mixed with emeralds.

The argwaun and jaſmine near the reed raiſed their ſtandards of red and white.

The

The ſoſun, anxious for the crown of the nergus, held in his hand an offering of golden ſpangles.[k]

When Bherawir Banou, at the command of love, gave herſelf to Jehaundar, the Ladies of Meenouſowaud, judging from appearances, and ſuppoſing him to be only a dirveſh, extended the tongues of ſlander againſt the princeſs; and attributing to her meanneſs of ſpirit, ſaid, "Though for ſo long, covering herſelf "with the veil of pride, ſhe would not "accept any one of the many ſultaums "and high-born princes who courſed the "chargers of rivalry in the plain of "demand, after all, enamoured of an "unknown collinder, who wandered the "ſtreets of the capital in the manner of "diſtracted devotees, ſhe has bound her-"ſelf in the knot of his union. Still

"more

[k] Not being certain how to apply Engliſh to the Perſian names for fruits and flowers, I have left them as in the original.

" more ſurprizing, ſhe believes that he " is a royal perſonage, and that ſhe is " honoured by the marriage; ignorant " that a monarch would never degrade " himſelf by the patched veſt, wooden " clogs, hempen wallet, and empty " bowl, which are the habiliments of " beggary."

The princeſs, on hearing theſe remarks, was much troubled and afflicted; the cauſe of which being diſcloſed to Jehaundar, in order to remove uneaſineſs from her mind, and mortify the ſhort-ſighted ſlanderers, he reſolved to ſhew the wonderful properties of thoſe articles, which to the public ſeemed marks of his poverty, and diſpatched the following meſſage to the ſultaun.

" I preſume to hope that your ma-" jeſty, by honouring my humble cell " with the glories of your auguſt pre-" ſence, will make it the envy of the " manſion

" manſion of the ſun, and by ſuch " condeſcenſion raiſe the head of the " lowly to the ſummit of the ſky. Should " my requeſt be complied with, great " will be my honour."

When the gale of acceptance waved the treſſes of the charmer of invitation from the point of imperial bounty, the heart of the prince bloſſomed like the roſe; and having prepared a ſoul-delighting aſſembly, he made ready a banquet, worthy the condition of potent ſovereigns.

The king, of crown reſplendent as the ſun, having (accompanied by his courtiers) proceeded to the palace appointed for the entertainment, when he aſcended the throne of ſtate, made it the envy of the heavens by his auguſt preſence. Jehaundar ſignified by a nod to attendants well ſkilled in the cuſtoms of royal feaſts, that they ſhould ſpread an adeem

adeem of crimſon leather perfumed with muſk, on which the ſervants of the kitchen placed all varieties of diſhes, in ſuch profuſion as aſtoniſhed the gueſts. Theſe were ſucceeded by confections and fruits, more numerous and variegated than can be deſcribed.

When the repaſt was ended, the cloak and wallet being brought out, heart-pleaſing rarities, as pieces of ſilk and velvet, the fineſt cloths, and precious ſtones of ineſtimable value, were produced from them in ſuch numbers, as to calculate, would foil the ſkill of the moſt profound accomptants. Theſe being placed as a peſhcuſh before the ſultaun, the prince obſerved, that though ſuch trifles were not worthy acceptance by ſo illuſtrious a perſonage, yet as the limb of a locuſt could only be offered by the humble ant, if he condeſcended to take them, it would be conferring upon him the higheſt honour. The beholders were aſtoniſhed

aſtoniſhed at this miracle; and the rumour of it pervading the city, all ranks of people were loud in the praiſe of Jehaundar, whoſe ſlanderers bowed their heads in confuſion.

The prince now again requeſted leave to depart for his own dominions; and the ſultaun, though unwilling to ſubmit to the pain of ſeparation from his daughter, yet from neceſſity conſented, and began to prepare a marriage portion becoming his imperial dignity, of rich manufactures, (perfumes, gold and ſilver ingots, diamonds, rubies, pearls, the choiceſt furs, horſes, elephants, male and female ſlaves) which might prove acceptable to the moſt exalted princes; but Jehaundar being informed of his intention, under pretence of the difficulties of the road which required light baggage, in a manner that did not offend, declined the gift.

Having

Having taken leave at a fortunate inſtant, he repaired to the palace venerable as the Kaaba, to receive the diſmiſſion of the head of the virtuous and chief of the pure, the mother of Bherawir Banou. The queen, ſhedding torrents of moiſt pearls from the caſkets of her eyes, took hold of the veſt of Jehaundar in the manner of petitioners, and ſaid, "My daughter, though cheriſhed "on the couch of royalty and indul-"gence, is now exalted by being thy "handmaid. I do not ſay ſhe is worthy "to ſhare thy bed, but ſhe may be one of "the humbleſt of thy domeſtics. Act "thou as becomes the mind of a great "king." Jehaundar having made the moſt conſoling reply, took leave; and beginning his march, departed towards his own country.

When the prince diſmounted at his firſt encampment, the parrot, who well deſerved the title of wiſe bird, having

congratulated him in the manner of a faithful ſlave, after proper prayers and praiſes, ſaid, " God be praiſed, that from " the period of my firſt admiſſion to the " honour of ſervitude to the preſent mo- " ment, from me (who am at beſt but " an handful of feathers) nought but " the moſt reſigned fidelity and exact " ſubmiſſion, becoming the duty of " faithful domeſtics and aſſiſtants, has " occurred. From the influence of my " wakeful ſtars and aſſiſtance of kindly " fortune, having obtained the grace of " dutiful ſervice, I have been the me- " dium of important affairs, and, not- " withſtanding my diminutive ſize, have " performed great actions.

" Since, through the bounty of the " Almighty, they have at length ob- " tained the object of their deſires, " agreeably to the uſage of indulgent " maſters, who give liberty to ancient " ſlaves, I truſt they will now manumit " this

" this old ſervant, that he may return to " his own country. Having, through " the kindneſs of his maſter, rejoined " after ſo long an abſence the com- " panions of his childhood, with whom " he ſhared the fruits of the groves of " repoſe, he will reſound the ſtrains of " your highneſs's liberality to all quar- " ters of the earth, and all the birds of " my country ſhall warble in your " praiſe." Jehaundar, though unwil- ling to loſe the ſociety of the faithful parrot, yet moved by his earneſt and importunate entreaties, complied with his requeſt, and diſmiſſed him.

CHAP. XLV.

CONTINUATION OF

The Hiſtory of Jehaundar Shaw.

As the honied ſweets of change-ful fortune are mingled with bitter draughts, and the tablet of fortune is ſtamped

ſtamped with varying characters, Jehaundar was ſcarcely ſeated on the muſnud of his deſires, when miſchance rolled up the carpet of his enjoyment; and his lip had hardly touched the cup of delight, when accident ſhed the wine of his hopes on the ground. The particulars of this aſtoniſhing event are as follow.

When this glorious planet of the firmament of royalty had departed from the city of *Menouſowand* towards his own country, and uſed the greateſt ſpeed in winding the path of travel, he at length reached the ſpot where he had taken the articles from the two brothers who had choſen him arbitrator of their diſputes. Recollecting his injuſtice, the glow of ſhame moiſtened his forehead, and he reſolved, ſhould he luckily meet them, to return their property, and entreat their forgiveneſs.

As it happened, he lighted upon them without the trouble of much ſearch, when he begged their pardon for his breach of truſt; and having laid the goods at their feet, recounted his adventures, pleading his anxiety to reach the abode of his beloved, in alleviation of his crime. The generous young men ſaid in reply, "Plunge not thyſelf, good "friend, into the whirlpool of anxiety, "nor diſtreſsfully wander in the plain of "apology, for, in fact, we made thee a "preſent of the goods when thou poſ-"ſeſſedſt thyſelf of them. May they "be lawful to thee as thy mother's "milk! for the characters of our obli-"gation to thee are impreſſed on the "tablets of our hearts; and now, in "return for thy favours, if thou chuſeſt, "we will beſtow upon thee a bleſſing "which no other perſons could confer. "It is the power of quitting thy own "and transferring thy ſoul into another "body at pleaſure."

Jehaundar,

Jehaundar, filled with wonder, reflected a little, and then replied, "I wish "to know first, how I, whose dishonesty "towards you both is undeniable, "should be thought worthy of your "confidence as having obliged you."

The young men answered, "O wise "prince, when our father (on whose "soul may heaven have mercy!) de- "parted from this frail world, many "wonderful curiosities and rare effects "descended to us from his estate by in- "heritance, among which were the "trifles you took away. As they could "not be equally divided, they became a "cause of contention between us, and "we agreed to submit the allotment to "arbitration, when accidentally you "appeared, and by taking away the "cause of dispute, obliged us by a re- "concilement to each other. We re- "joice that thou hast succeeded in thy

" object by the help of our effects, of " which we freely make thee a preſent."

Jehaundar, after thanking the generous brothers, and praiſing their nobleneſs of ſpirit and ſingular liberality, was inſtructed in the myſtery of the ſoul's transference to other bodies.

As it happened, Hoormuz, the vizier's ſon, who ſtill languiſhed with love for Bherawir Banou, and followed the camp in diſguiſe, was paſſing by while Jehaundar converſed with the brothers, and led by curioſity hid himſelf in a thicket to liſten, ſo that he alſo heard and remembered the myſterious inſtruction given to the prince.

After two or three marches, having preſented himſelf to Jehaundar, he congratulated him on his ſucceſs, and made the moſt reſpectful profeſſions of duty and attachment, which were graciouſly received;

ceived; but the traitor had ſecretly plotted to overturn the foundations of his ſovereign's exiſtence, and was nurturing the ſeeds of revenge for diſappointed love in his heart. At length, they came to the borders of the extenſive lake formerly mentioned, which having ſafely croſſed, by the generous aſſiſtance of the ſame venerable ſage heretofore deſcribed, Jehaundar encamped on the confines of his father's dominions, and diſpatched a meſſenger with tidings of his arrival, and a requeſt that a proper force with the inſignia of royalty might be ſent to eſcort him in ſtate to the capital, for whoſe coming he ſhould halt where he was.

The following day, on which the game purſuer of fate had prepared a ſnare for him, the prince, at the inſtigation of the treacherous Hoormuz, rode to the chace, and like Bharam, drawing his bow, ſoon brought down with his rock-piercing

piercing arrow a beautiful antelope to the ground.

Hoormuz now cunningly addreſſed him, ſaying, "O Ruſtum-minded prince, "I poſſeſs in my mind a rare ſcience and "myſterious art, equal to the miracu- "lous powers of the Meſſiah, which no "inhabitant under the concave dome of "heaven, but myſelf, has ever yet ac- "quired. It is the power of transfer- "ring the ſoul into another body with "all facility, by repeating a myſterious "name of the Deity, and, if deſired, I "will teach it to your highneſs, on con- "dition that I ſhall be diſtinguiſhed "above all other courtiers."

The prince, unmindful of the treach- ery of changeful fortune, and angry at the boaſting vanity of Hoormuz, re- plied, "I need not thy inſtruction in a "myſtery, in which I am more verſed "than thyſelf." Hoormuz replied, "It

" It is aſtoniſhing, that high-born " princes will deſcend to diſgrace them- " ſelves by falſehood." Upon this Jehaundar was enraged, and ſaid, " I will " inſtantly ſhew thee a proof of my " veracity, but thy blood ſhall be the " forfeit of thy inſolent accuſation." Hoormuz exclaimed, " If thou canſt " transfer thy ſoul into this dead ante- " lope, I call heaven to witneſs, that my " blood will be but a juſt ſacrifice to the " law and my own raſhneſs."

The unfortunate prince, without conſidering the ſpeech of an enemy, and impelled by fate, immediately deſerted his own body, and animated that of the antelope;[1] when the traitor, ſeizing the opportunity, quitted his own impure carcaſe, and entering the chaſte frame of Jehaundar,

[1] A ſimilar tranſmigration, with a difference of circumſtances, is related in PHILLIPS's tranſlation of Perſian tales from that of Petit de la Croix, and which is given in No. 577 of the Spectator.

Jehaundar, with agility mounted his horſe, and ſpeeded to the tents of the princeſs.

Bherawir Banou obſerving a ſtrange change of manner in the ſeeming prince, ſuſpected the cauſe, and pretending ſudden illneſs, confined herſelf, that ſhe might ſecure her perſon from his impure embraces. At length the father of Jehaundar diſpatched a number of the nobles and officers of ſtate to meet him, who conducted the diſguiſed Hoormuz in royal pomp and ſplendour to the imperial preſence.

The ſultaun, overjoyed at the return of his ſuppoſed ſon, ſhowered gold and precious ſtones over his head; and the impoſtor, having obſerved the cuſtomary forms of gratitude and obeiſance, when diſmiſſed, took poſſeſſion of the palace of Jehaundar, where he paſſed his time in mirth and dalliance with the beautiful ladies of the haram; but the princeſs, whoſe

whoſe vaunts of her own charms had been the original cauſe of the prince's paſſion for Bherawir Banou, like her, was impreſſed by apprehenſions of treachery, and following her example, pretended extreme ſickneſs, and preſerved herſelf immaculate. In ſhort, after a little interval, the old emperor, according to the rule, that all things muſt periſh, having ſaid Welcome to the angel of death, departed to the reſting place of another world.

Agreeably to the revolutions of the changeful ſkies, ſometimes favouring the wicked, the throne of royalty and crown of power deſcended to the artful impoſtor; who, commanding the drums of ſovereignty to be ſounded, aſcended the muſnud of ſtate, and ſtruck the coins in his own name throughout the provinces of the empire.

CHAP.

CHAP. XLVI.

CONTINUATION OF

The Hiſtory of Jehaundar Shaw.

THE explorers of the records of time have thus delivered the following tradition.

When

When Jehaundar, by the juggle of the revolving ſkies, entered the body of the antelope, through fear of the treacherous Hoormuz, not delaying an inſtant, he bounded away with the utmoſt ſwiftneſs, and like the meaſurers of the deſart, haſted over the plains. In dread of beaſts of prey, ſnares, and the dogs of huntſmen, he remained not long in any one ſpot, but wandered wildly over hills and vallies, till he reached a foreſt, where he beheld a ſharok lying dead among the emerald-coloured graſs. Thinking wings ſafer than the feet of a deer, he transferred his ſoul into the corpſe of the bird, and winged his flight towards his own capital.

Alighting in a garden on the bough of a ſunnobur, he was at once entangled in the net of a birdcatcher, and made captive in the graſp of fate. The man having put him into a cage, returned to the city, and made him a preſent to a dirveſh who was his

his ſpiritual director. The wiſe bird, ſeeing himſelf thus taken in the bonds of fate, agreeably to the maxim, that the captive muſt have patience, reſigned himſelf to his deſtiny, and ſubmitting to Providence for his relief, after ſome time ſpent in conſideration, exclaimed in a gentle tone, "Praiſe be to God, that "I have reached the ſummit of my "deſires!"

The dirveſh, on hearing theſe words, was aſtoniſhed, and ſaid, "Ah! happy "bird, ſurely thou art not aware that "thy ſituation calls not for rejoicing. "What cauſe can there be for it, im- "priſoned as thou art in a cage of "iron?" The ſharok replied, "My "Lord, what greater can there be than "for the enjoyment of the ſociety of "ſo virtuous a perſonage as thyſelf?" The dirveſh was pleaſed with the ſweetneſs of this ſpeech, and turning the face of kindneſs towards him, ſaid, "What

"wonderful

" wonderful bird art thou, whoſe elo-
" quence, like the piſta, is all kernel,
" and thy words ſweet as honey?" The
ſharok replied, " I am a bird long ex-
" perienced in the world, who has en-
" joyed the company of men of obſer-
" vation." The dirveſh anſwered, " I
" beg thou wilt confer upon me a por-
" tion of what thou haſt learnt in the
" gracious ſociety of the obſervant."

The ſharok ſaid, " Once, when in
" *the ſervice of an experienced perſon-*
" age, I enquired, Whoſe morning
" orizons are accepted, the reply was,
" His who daily gives bread to the
" diſtreſſed. I aſked, Whence proceed-
" ed the auſpicious ſhadow of the
" phœnix, and was anſwered, From the
" prayers of the contented in poverty.
" I enquired, From whence was the ſun
" ſupplied with clear light; and it was
" told me, From the purity of the
" chaſte. I aſked, Wherefore is the

" phœnix ſo renowned? and he ſaid,
" Becauſe of his unſeen retirement. I
" ſaid, Why is the roſe bud ſo reſerved;
" and heard, that it wiſhed to conceal
" its treaſures. I queſtioned why the
" roſe was ſo grateful to all? and the
" reply was, On account of its pleaſant
" air and ſmiling countenance. I en-
" quired, why the cypreſs was ſo exalt-
" ed? the anſwer was, Owing to its
" freedom from vice. I ſaid, Ah! per-
" fect teacher, what is moſt acceptable
" from the creature? He replied, Obe-
" dience to the Creator. I enquired,
" What was the beſt for man? He ſaid,
" Avoidance of ſin. I aſked, Who was
" wiſe? and was anſwered, He that
" keepeth himſelf free from vice."

The dirveſh, enraptured at the remarks of the ſharok, which were indeed conſoling to the mind, eſteemed his ſociety as a bleſſing conferred by heaven, and his company dear as his life.

" One

One day, as the dirveſh was paſſing upon ſome buſineſs through the city, he beheld a great crowd who were collected to behold a young man whom the officers of juſtice were conducting to the divan. On enquiring the cauſe, he was told that the youth was ſitting under the wall of the vizier's palace and looking at his face in a mirror, when the minister's daughter paſſing on the terrace, the reflection of her perſon appeared in the glaſs, and the young man, in the ardour of admiration, had kiſſed the mirror ſeveral times, for which crime he was going to be puniſhed. The ſharok, who happened to be with the dirveſh, cried out, "Let them put the young man in "the ſun, and inflict an hundred ſtripes "upon his ſhadow." At this judgment from the mouth of a bird, the crowd were filled with aſtoniſhment, and the report of the circumſtance ſpread quickly over the whole city from the beggar to the prince. Bherawr Banou,

on hearing of it, ſent a ſervant to the dirveſh with a large ſum of money, demanding the bird; and though on this account a mountain of ſorrow oppreſſed his heart, yet knowing that to refuſe the queen's requeſt was not in his power, he remedileſs gave up the ſharok to the meſſenger. The prince, when he once more ſaw himſelf in the preſence of his beloved princeſs, offered thanks to God, and remained watchful for opportunity to eſcape from his feathery diſguiſe.

On a day, when the ſun of his good fortune had reached the zenith of kindly influence, ſeeing the apartment of his princeſs cleared from intruders, he related to her the ſtory of his eſcape from the treacherous Hoormuz after the transference of his ſoul into the antelope, and his adventures from that day. Bherawir Banou, during the recital, ſometimes wept like the ſhowery cloud, and ſometimes expanded in ſmiles like the roſe; but was impatient

impatient to make Hoormuz quit the body of Jehaundar, and depart for the infernal regions.

The prince, obſerving her affectionate anxiety, ſaid, " O thou chief of the " beautiful, reſtrain thy impatience, and " be cautious, for at preſent I am only " a weak bird, and my enemy is as a " powerful hawk. At preſent the knot " on the twine of hope can only be un- " ravelled by the hand of cautious con- " trivance. Policy demands, when the " treacherous Hoormuz next viſits thee, " that, contrary to cuſtom, thou re- " ceive him with affability, and with a " ſmiling countenance ſay, My heroic " Jehaundar, I am grieved at my long " illneſs, which has ſo folded up my " heart, like the blighted roſe-bud, that " I have no pleaſure in any thing, but " perhaps if thou wouldſt divert me as " heretofore, with the wonderful trans-

"ference of thy ſoul into another body, "it may amuſe me."

The princeſs following this direction, one day, when the heavens were propitious, having flattered Hoormuz with many kind expreſſions, made the requeſt; and, his ſtar being ſunk beneath the horizon of ſupport, he ſuppoſing that Jehaundar had been uſed to entertain her with the diſplay of the myſterious ſcience, complied with her demand. Having ſent for an antelope, he cut its throat, and when life was departed, reanimated it with his own impure ſoul. Jehaundar, inſtantly quitting the body of the ſharok, re-entered his own; and, after proſtrating himſelf at the throne of the Almighty, in thankſgiving for his reſtoration, commanded the antelope to be bound with ropes, and confined in a dark incloſure.

The

The day following, at ſun-riſe, Jehaundar aſcended the throne, and giving general audience, acquainted the public of his aſtoniſhing adventures; when the officers of ſtate and inhabitants of the capital, after recovering from their amazement, each according to their ability ſhowered offerings of gold and ſilver on the head of their recovered ſovereign. The wicked Hoormuz being then brought in, his impure ſoul was driven to the place of final puniſhment from the body of the antelope, by the worryings of ſavage dogs, in agonizing tortures: according to the juſt obſervation, that whoever diggeth a pit for his brother will fall into it himſelf, in retribution for his wicked actions, he ſunk like Karoon into the fathomleſs gulph. "Every "one ſhall reap that which he hath "ſown."

CHAP. XLVII.

CONTINUATION OF

The Hiſtory of Jehaundar Shaw.

DURING the period that Hoormuz, through the viciſſitude of fortune and treachery of the ſkies, dwelt in the body of Jehaundar and ſat on the throne of

of empire, as his diſpoſition was mean and grovelling, various unworthy acts were committed by him, which diſguſted the minds of the people, ſo that in a ſhort time the hearts of the ſubject were eſtranged, and ſedition, which had long ſlept, raiſing his head from the pillow of ſecurity and repoſe, returned to the work of miſchief, and the ſigns of confuſion became apparent in the empire.

Bharam Khan, generaliſſimo of the army, and who had the greateſt influence among the nobles, unable to bear the improper conduct of the impoſtor, preferred the ſecurity of his own honour to the path of loyalty. By degrees moving the chain of oppoſition, he entered the way of rebellion; and many diſaffected chiefs, fond of diſturbance, regarding participation with him as a mean of raiſing their fortunes and conſequence, flocked to his party. As his influence increaſed, ſo did his ambition; till at length

length having, by the ſucceſs of his arms and favour of his ſtars, brought half the empire under the circle of his controul, he, with the approbation of his adherents, aſſumed the crown of royalty, and became exalted like the cypreſs in the grove of ſovereign power. Obſerving the rules of clemency and impartiality, which are the beſt meaſures for adminiſtration, towards the weak and helpleſs, he attached the people to him; and exalting in their affections the ſtandard of ſuperiority, ſounded the drum of victory over Hoormuz in the fields of conqueſt. The impoſtor, from his low genius and want of ſpirit, being unable to oppoſe the rebel, withdrew the hand of endeavour; and eſteeming the provinces yet left to him as a competence, ornamented his ſleeve with the embroidery of diſhonour.

When at length Jehaundar, under the heavenly auſpices, having eraſed the characters

characters of the wicked Hoormuz's exiſtence from the tablet of life, became fixed on the throne of royalty, inſpired by princely honour; and not thinking it becoming the ſpirit of heroiſm to leave his rightful inheritance to the uſurped poſſeſſion of another, he reſolved, that clearing the garden of empire from the thorns and weeds of confuſion, he would give to the courts of royalty the brightneſs of ſecurity; and having caſt the bodies of the rebellious into the pit of annihilation, and become, without the degrading rivalry or participation of another, ſole poſſeſſor of the crown and throne, would claſp the charming bride of ſovereignty to his boſom.

With this view, having ſummoned a ſecret council, compoſed of the well-affected and moſt intelligent nobles, he requeſted their deliberations on the poſture of affairs; when in the mirror-like boſoms of the wiſe, this reflection appeared

peared to view, namely, that firſt a firmaun, containing aſſurances of favour, ſhould be iſſued to Bharam Khan, admoniſhing him to return to his duty and allegiance, and warning him to quit the wilds of error for the paths of obedience. If, upon its arrival, under the influence of his wakeful ſtars, relinquiſhing the ways of obſtinacy, he ſhould proſtrate the forehead of humility on the footſtool of ſubmiſſion, our object, obſerved the council, will be gained, but if not, it will be neceſſary to hurl the lightning of puniſhment on the ſtorehouſe of his diſloyal exiſtence, and quench the flames of rebellion by the water of the ſword.

Jehaundar approving the advice of his prudent counſellors, commanded a quick-minded ſecretary to pen the firmaun authoritative as fate, and when ready, diſpatched it by a confidential ſervant of the heavens-reſembling court to Bharam Khan.

CHAP.

CHAP. XLVIII.

CONTINUATION OF

The Hiſtory of Jehaundar Shaw.

THE FIRMAUN.

"INASMUCH as the world-rejoicing favour of the king of kings, and the globe-adorning bounty of the aſylum of the univerſe, is ever attendant to the condition

condition diſtinguiſhed by virtue of[m] (the giver of ſplendour to the aſpect of dignity and honour, adorner of the muſnud of the aſſembly of nobility and high fortune, ſhrub of the garden of loyalty and attachment, ornament of the manſion of fidelity and unſhaken adherence, enlivener of the aſſembly of truth and conſtancy, diffuſer of fragrance in the apartments of virtue and purity, brightneſs of the ſabre of heroiſm and valour, ocean of liberality and munificence, chief link in the chain of ſincerity and openneſs, diſtinguiſhed in the circle of kindneſs and affability, acquainted with the duties of friendſhip and regard, chief of the followers of what is right, encreaſer of fragrance to the perceptions of unanimity and concord, diſtinguiſhed in the world of agreement and alliance, ſea of wiſdom

[m] The reader will excuſe the following long parentheſis, as in no other way could the original period of a whole page be intelligibly tranſlated.

wiſdom and knowledge, well-experienced in the myſteries of changeful fortune, heart-expanding breeze of the roſe-bud of loyalty, delight-encreaſing odour to the ſenſation of attachment, purſuer of the path of wiſdom and arranger of the garden of underſtanding, firſt of the nobles, higheſt among exalted lords, our honoured uncle, example to the empire, and director of the candidates for honour in the preſent day) Bharam Khan, information is given of our ſurprizing and aſtoniſhing adventures.

" When, returning in victory and triumph from the empire of Menouſowaud, after encountering a thouſand dangers, we had pitched the royal tents on the confines of our own dominions; as time is ever pregnant with good and evil, and our ſtars are ſometimes friendly and ſometimes adverſe, the deceitful Hoormuz, ſhaking the chains of treachery, by artifice and cunning ſeized our elemental

elemental frame, and our pure ſoul being for ſome time confined in the envelope of an antelope, became a cauſe of exultation to the deer of Khoten and Tartary, and of boaſting to the fawns of Thibet and China. The abominable wretch, fancying himſelf able to bear the crown of Khooſroo and wear the robes of Keikobaud, was filled with empty ideas, and imagining his feeble ſtar a planet ſufficient to illume the univerſe, entertained the boaſtful vanity of ruling the world. Like a dot in the center of a compaſs-drawn circle, he ſat in the boundary of royalty.

" At this period, when the planet of our princely family was in deſcendance, the gracious monarch, whoſe throne of repoſe is now in heaven, having caſt off the veſture of this frail world, departed for the eternal manſions, and the impoſtor inflicted horrible diſgrace on the perſon of royalty; but as the almighty Diſpenſer

Diſpenſer requites every one according to his actions, his ſhort-lived ſplendour, reſembling the feeble blaze of lighted ſtraw, was ſpeedily extinguiſhed.

" Being devoured by blood-preying dogs, in reward for his crimes, he in numberleſs tortures was diſpatched to hell; and the gale of proſperity waving afreſh over the garden of our hopes, expanded the bloſſoms of the hearts of the loyal to this everlaſting empire. It is moſt probable, that intelligence of theſe aſtoniſhing events, before the arrival of our gracious firmaun, may have reached the hearing of the chief in the path of fidelity."

" I remember tranſlating a letter received by the Governor General, Mr. HASTINGS, from the Teeſhoo Lama, giving an account of his tranſmigration from the body of his predeceſſor into his then infantine frame, which I am ſorry I have not a copy of, as it would here have made an acceptable note.

"To God be praiſe and thankſgivings, that the affairs of the world are ſettled agreeably to the wiſhes of the well-affected to our gracious houſe, and that the kindly ſhade of our ſacred perſon is extended over the heads of mortals. Doubtleſs, our dear uncle, from the depth of his wiſdom and experience, conſidering the fate of the traitor (according to the adage, Fly like the arrow from the diſloyal, and take up thy abode with the well-affected) will haſten to that party. How can it be ſuppoſed, that with their virtues, good ſenſe, and recollection of the favours conferred upon them by his majeſty, whoſe reposing place is now in heaven, they can without any reaſon withdraw their feet from the circle of loyalty? Surely it is impoſſible that the veſt of that meaſurer of the path of fidelity and attachment ſhould be ſtained with the filth of ſo diſhonourable an action, which is contrary to the dictates of religion.

"Now

" Now that, by the favour of the Almighty, the ſpring of the bloſſoms of loyal hearts has appeared, we doubt not but that having offered up ſincere thankſgivings, that chief of our nobles will without delay haſten to our court, the aſylum of a world, and gladden his eyes with the ſplendour of our auguſt preſence.

" Several imprudent meddlers have repreſented the conduct of that adorner of the aſſembly of fidelity as diſloyal, and adviſed us to move againſt him with our victorious forces, but as our pure mind is a mirror reflecting truth, we declined the advice, and made the ſlanderers aſhamed of their inſinuations. We truſt, that the diſtinguiſhed by our confidence alſo, not attending to the remarks of the officious, but contemplating his true intereſt with a penetrative eye, will with glad heart and aſſured mind haſten to

enjoy honour by kiſſing the carpet of our ſublime throne.

" By God's bleſſing, after obtaining the gracious audience, he will, eminently diſtinguiſhed by the imperial favour, become the envy of his equals and contemporaries. The adminiſtration of all our affairs being entruſted to his wiſdom and direction, bounties greater than can be conceived by the public, or that virtuous perſonage himſelf, will be conferred upon him. May his duty and loyalty continue to encreaſe! and may the divine auſpices direct him in the right path!" *

When the above gracious firmaun reached the rebel, as he was intoxicated with the wine of pride and vanity, and the

* The above is in ſubſtance (the tranſmigration part excepted) exactly what any Aſiatic monarch would at preſent write to a powerful rebellious ſubject.

the ſweets of independence had become reliſhing to his corrupted palate) forgetting his own ſtation, and the bounties of Jehaundar, he returned the following inſolent reply, and prepared for himſelf the means of deſtruction and ruin.

REPLY.

" The noſegay of the garden of friendſhip, and garland of the flowers of unanimity, namely, the amber-ſcented epiſtle written by the pearl-ſhedding pen of a ſecretary, fanciful as Mercury, of the aſylum of empire, fruit of the tree of royalty, ſhrub of the garden of ſplendour and magnificence, gracer of the muſnud of honour and diſtinction, moon of the ſky of victory and conqueſt, deſcendant of mighty kings, chief of an illuſtrious family, Jehaundar Sultaun, at a moſt auſpicious inſtant made its ho-

nouring arrival, and information of the contents was obtained.

" Praiſe be to the Omniſcient, who orders every thing agreeably to his divine will, and exalts whomſoever of his creatures he judges worthy of power, according to his capacity. Agreeably to the ſcriptural declaration (He beſtoweth empire on whom he thinks proper[a]) he inveſts with the robes of royalty him whom he judges deſerving of peculiar bounty.

VERSE.

" *We ſhould be thankful for all his diſpenſations, for he giveth to each of his dependants, that of which he is deſerving.*

" To one he intruſts the keys of ſovereign power, and another he degrades from a throne, for " whom he " will he exalts, and whom he will he " humbleth."[a] Since, then, he hath conferred

[a] Quotation from the koraun.

conferred upon this ſubmiſſive dependant on his ſacred court, the ſtation of royalty as befitting our abilities, it cannot be propitious for any one to envy us this heaven-beſtowed bleſſing, or entertain inimical deſigns againſt us. Therefore, it was highly unbecoming to write what could only tend to ſtir up the flames of contention between us, and conſequently involve our ſubjects in calamity.

" If it proceeded from retroſpect to the reign of your gracious father, (whoſe tomb may God enlighten!) it was raſh and imprudent, for this manſion of viciſſitude never remaineth long in the ſame ſtate or poſſeſſion. It would be more prudent to court our friendſhip and alliance. May their reign endure according to the wiſhes of friends!"

Jehaundar, on the arrival of this inſulting reply, was inflamed with rage;

and without delay marching from his capital, haſtened to attack the rebel; who was defeated and ſlain, in a long conteſted battle: [1] when his remaining adherents ſubmitting, the empire was reſtored to its ancient limits.

The ſultaun having extended the hand of mercy to the deluded multitude, and re-eſtabliſhed his authority, returned triumphant to his charming Mherbanou, but with a divided affection. Among the female captives was the daughter of Bharam Khan, ſo beautiful, that the prince, faſcinated by her charms, became her willing ſlave.

[1] I have omitted a long and tireſome account of the action.

CHAP.

CHAP. XLIX.

CONTINUATION OF

The Hiſtory of Jehaundar Shaw.

BHERAWIR Banou, who for a long time, enjoying the ſociety of the ſultaun without a rival or partaker of his affection, had exalted in her own mind the ſtandard

ſtandard of love, on this eaſe-deſtroying occurrence, rankled within herſelf like the tail-wounded ſnake; and the enjoyment of exiſtence was changed into the bitterneſs of expiring agony. However, as ſhe always reſigned her foot to the path of reſpect, ſhe never even breathed her grief to Jehaundar, but concealed her heart-conſuming ſorrow.

One morning, in hopes of amuſing her afflicted mind, ſhe repaired to a garden, when the flowers refreſhed by gentle rain were blooming, and the roſe from the dark enamel of the bending cypreſs, having received a double glow, coquetted in the embrace of the nightingale. At ſight of this, jealouſy flaſhed from the eyes of the queen, and ſhe rent her treſſes in anguiſh. Caſting looks, dark as her own locks, angrily on the garden, the roſe from terror ſhrunk into the bud, and ceaſed to ſmile; while to the bulbul the grove appeared confined

confined as the heart of the bloſſom. The turtle-dove, at ſight of the fading cypreſs, was aſtoniſhed like the bird of Jeſus;[1] and the wing of the azzar ſhrunk like that of the moth at the fire of her looks. At her diſordered gait, the zephyr concealed himſelf in the nuſſerun, and the tongue of the ſoſun became parched. The breeze of the garden, from her ſighs, became blighting as the autumnal gale, and the brink of the canals was parched.

VERSE.

So diſordered were her looks, that every hair of her treſſes was divided.

The garden was blighted at her countenance, and the breeze became vapour from her ſighs.

When her heart, from walking in the garden, had become ſtill more the abode of

[1] Probably the dove.

of grief, and the roſe-bud of her ſoul found no hope of expanſion, ſhe advanced from thence into the plain, if perchance the open air might refreſh her troubled mind. At length ſhe reached the margin of a ſtream, whoſe waters were lucid as the minds of the benevolent, and, like wine, ſparkled with delight, and excited chearfulneſs. On its banks the fragrant verdure had ſpread a carpet of velvet, on which were embroidered many-coloured flowers.

VERSE.

The ſtream was clear as the fountain of the ſun, and Khizzer never beheld, even in a viſion, more beautiful verdure.

It was adorned with all the flowers of the earth. From its graſs the antelope browzed roſy ſweets.

It ſtruck her, that ſhe would fix her abode in this heart-delighting ſpot, where

where, ſolitary and alone, ſhe could enjoy her contemplations, and ſometimes weep and ſometimes ſmile at the diverſities of fortune. She therefore commanded tents to be pitched round them, for a conſiderable diſtance, the royal ſhaudrowaun [r] to be raiſed, and guards to be ſtationed to keep off intruders. This being done, ſhe retired with a few of her favourite handmaids, and caſting away all jewels from her perſon, refrained from wearing coloured veſture; and aſſumed, like the dawn, a robe of white, like mortifying devotees and the reſigned to abſtinence; eager for perfection, ſhe employed herſelf in the tuſbeh [s] and taleel. [t] In a ſhort time, from grief and moaning, ſhe became thin as the thread of her roſary, and worn as the mat of the penitent; but, true in her

[r] The ſkreen, or ſerraparda, deſcribed in a former note.

[s] Counting her beads.

[t] Repeating the attributes of God.

her love to Jehaundar, ſhe watered her cheeks with agonizing tears, and conſumed herſelf with the waſting fire of grief.

VERSE.

Now ſhe complained of the cruelty of heaven, and now ſhe quarrelled with her own evil ſtar.

Paſſing the darkneſs of night in ſolitude, ſhe wept in mournful complaint till morning.

From night till dawn, ſuch was her condition, and her days were ſtill more grievous.

For ſhe removed herſelf from the multitude, ſometimes to the foreſt, and ſometimes to the mountains.

At night, returning to her ſolitary cell, ſhe ſat, like the obſervant of vigils, alone.

At length Jehaundar, impreſſed by accounts of her ſituation, was recovered from his temporary infatuation, and ſent her the following repentant epiſtle.

THE EPISTLE.

VERSE.

" *With the blood of my heart I write to my beloved. From thy abſence I have experienced a period of ſuſpenſe, like waiting for the day of judgment.*

" By thoſe jaſmine-ſcented locks, (each curl of which is a chain on my faſcinated heart) I ſwear, that ſince my blood-ſhot eyes have been deprived of beholding the garden of thy ſpring-enchanting countenance, my whole body, like the tulip, is drowned in blood, and from the profuſion of my tears I am become the rival of the waters of Ummaun and the ſtreams of Jihon. The zephyr can teſtify, and the ſtars have ſeen, how the roſe-

roſe-bud hath ſmiled every morning on the ſorrows of my heart, and every night what tears the air hath ſhed over my forlorn condition.

"If the explorers of the traditions of the world, drawing forth from the records of time the hiſtory of Perveez, and the adventures of Mujjenou, ſhould compare their ſituation with mine, they would ſee that their troubles were but as a ſlight ſpecimen of mine. Without exaggeration, the ſorrow, which during theſe few days of abſence has afflicted me ſad wanderer in the troublous path of love and bewildered in the perilous deſart of ſearch, was not even in a ſlight degree experienced by Khoofroo in his paſſion for Shereen, from the beginning to the end, nor by Mujjenou, during his whole life of abode in the wilderneſs from love of the beautiful Leila.

VERSE.

VERSE.

" The conſuming taper from the torture of the flame never felt ſuch pain, as I have from the anguiſh of my ſoul.

" I never could have ſuppoſed that my faſcinating nergus, aſſuming an averted look, would thus take delight in puniſhing me guiltleſs. If the ſource of all this coyneſs and unkindneſs is an event which occurred by the divine decree, it cannot be juſtified, for ſuch circumſtances ſhould have no weight in the ſcale of mutual confidence, ſince they are not a deviation from the rules of love, nor can make any breach in the foundations of regard. The heart which is the world-reflecting mirror of thy love, cannot poſſibly retain the image of any meaner charmer; nor is my attachment ſo ſlightly ſecured under the ſeal of thy powerful ſway, that another ſhould be able to overcome it.

VERSE.

" My love for thee is not tranſient, that it ſhould quit my ſoul; my affection for thee is not earthly, that it ſhould give place to another.

" It entered with my mother's milk, and can only depart with life.

" Love for thee is impreſſed in my heart, and affection for thee in my ſoul.

" On every account, knowing that lovers have no reſource but ſubmiſſion, I eſteem my innocence as guilt, and have ſeated myſelf with a thouſand regrets on the highway of apology. I have waſhed the characters of ſelf-boaſting from the tablet of my heart with my tears.

" Now, our mutual welfare demands, that on the receipt of this letter, (every character of which, like the wing of the moth,

moth, and every ſentence of which, like a grain of ſuppund, is ſcorched with the fire of my boſom) not conteſting for explanation, thou ſhouldſt refrain from anger; and, caſting off the manners of reſentment and wrath, delight me with the view of thy cedar-enſnaring countenance.

" Come then, and behold how, from deſire of ſeeing thee, I have become withered as the fading graſs, and, from longing to meet thee, thin as the fibres of the reed. By thy head I ſwear, that ſhould the web of the ſpider weave round my body, I ſhould be impotent as the fly, and ſhould an ant faſten on my foot, ſuch is my weakneſs, I could not caſt it off. Except by ſpeech, you would not recognize me from the breeze; nor, but by its motion, diſtinguiſh my perſon from the duſt.

VERSE.

" *Of my exiſtence, what is immortal remains; otherwiſe, of my being there would be nothing left.*

" *For heaven's ſake judge, then, how I can longer in this ſtate ſupport life or breath in this ſituation. O God, ſoften that obdurate heart, and heal my wounded ſoul with the balm of kindneſs. Let the fire of anger, which conſumeth the ſtores of my heart, give way to the water of gentleneſs, and refreſh my ſoul*

" *O heavens, inſpire her mind to let the letter of Leila, which commands the ſun and moon, paſs by the deſponding Mujjenew.*

" What more can he write with his ſorrowful pen, which, from the gloom of his heart, is become black as thy dark treſſes?"

The

The princeſs ſent to Jehaundar the following reply.

THE REPLY.

VERSE

" *What unexpected happineſs! that the ſtrokes of thy pen ſhould in kindneſs pourtray the claims of my affection!*

" *With the point of my reed I expreſs my gratitude. May the manſion of time never depart from under the controul of thy pen!*

" *I will not ſay that thou haſt from miſtake remembered me deſponding, for it cannot be conceived that a miſtake ſhould flow from thy pen.*

" The ſublime firmaun, written with the jewel-threading pen of the ſovereign of the univerſe, from every letter of which the odour of compaſſion refreſhed

the ſenſes of his dependants; having, like the phœnix, deſcended from the firmament of honour, caſt the welcome ſhade of condeſcenſion and kindneſs over the head of this retired in the ſolitude of exile. Such a wretched being as myſelf was in no way worthy of ſuch unexpected favour; but as it is the bountiful nature of ſpring to nouriſh alike the garden and the wilderneſs with the ſhowers of his liberality, and to favour equally the roſe and thorn, it is not to be wondered at, that your majeſty, exalted as the Pleiades, ſhould, like the ſun, beam the rays of generoſity on an inſignificant atom, whoſe exiſtence or annihilation can be of no importance in the ſcale of being. What wonder is it that a king ſhould relieve the beggar? In return for ſuch condeſcending favour, what can I offer but my prayers?

VERSE.

VERSE.

"When the ſublime firmaun deſcends from the ſky of magnificence and glory, what reply can mortals make but grateful prayers?

"The contents, expreſſing complaints of abſence and regret at ſeparation, which were written purely from gracious compaſſion to me forlorn wanderer in the deſart of wretchedneſs, were reviving as the re-animating breath of Jeſus, and cauſed exultation to your humbleſt ſlave.

"Monarch, aſylum of the world, my retirement to the cell of ſolitude was not from inſolence or ſullenneſs; but ſeeing your majeſty enamoured of another, I was unwilling to damp your pleaſure by my melancholy preſence, or interrupt your joys, which would have been contrary to my duty and ſubmiſſion."

When Jehaundar received the above, he haſtened to conſole the afflicted princeſs. Like the breeze of dawn arriving at the roſe-buſh of the garden of beauty, he unfolded the ſhrunken bud of her heart, and delighted his eyes with viewing her charms, yet brilliant, though clouded with ſorrow. On beholding her diſtreſſed condition, the ſtrongeſt impreſſion was made on the mind of the ſultaun, who ſhed pearly tears from the caſkets of his eyes. At the time when he extended the ſhade of proſperity over the cypreſs of the margin of beauty, he beheld her, like the morning, arrayed in white, and diveſted of every ornament, fervently employed in her devotions.

On ſeeing the ſultaun, as ſhe poſſeſſed true wiſdom and underſtanding, Bherawir Banou was overcome by a ſenſe of his condeſcenſion, and proſtrated herſelf at his feet. Like the turtle-dove, uttering ſtrains of gratitude and love, ſhe ſubmitted

mitted herſelf to the bonds of conciliation, and followed the monarch, like his ſhadow, in the path of agreement; which they never deviated from during the remainder of their lives.

CHAP.

CHAP. L.

Death of Jehaundar Shaw.

THIS captivating abode is full of illuſion, and a temporary manſion, deceiving the weak, ſubject to the viciſſitudes of double-faced chance, and the perpetual

perpetual revolutions of changeful skies. For the gracers of the assembly of borrowed existence, and the haughty adorners of the carpets of wind-puffing life, the fabric of whose duration depends, like the water bubble, upon air, (though they be Cæsars or Keikobauds in glory) to depart in disappointment, and breaking the frail connections of sense and the bands of mortality, alike with the lowly to hasten with the burden of their actions on their shoulders to the regions of eternity—is one of the immutable laws and established regulations in the court of divine will. For us wanderers in the vapoury desart of earthly being to speed empty-handed and naked to the wilderness of death, and, quitting suddenly the avocations of vanity and frailty, to sink into the recess of dissolution, is the natural conclusion of this world of mortality. Fate had now decreed, that the carpet of the Jumlike Jehaundar's existence, being rolled up, should occasion disorder in the affairs

affairs of the world, and that ſo lofty a cypreſs of the grove of royalty, being uprooted by the wintry ſtorm of death, ſhould convert the garden of empire into a thorny wild.

The virtuous Jehaundar, having with wakeful eye and thoughtful mind, obſerved the warning of the angel of death, proclaiming that "All things muſt periſh, and every creature return from whence it came," reconciled his boſom to the *inevitable journey*; and, *after the cuſtom* of the prudent, engaged in preparation for his departure. Having called to him his intended ſucceſſor in the throne, and revolved in his breaſt a ſeries of advice, he ſaid,

"Beware, my ſon, and take advice, "ere thou art old. Fortune is of "fickle diſpoſition, and the ſkies full of "viciſſitudes; while life paſſes rapidly "as a current, and fleeting as the breeze.

"If

" If from the heedleſsneſs of youth,
" want of experience, or the intoxication
" of high ſpirits, admonition may not
" already have made impreſſion on the
" tablet of thy mind or the ſurface of thy
" boſom; yet now reflect ſeriouſly on my
" condition; like virtuous youths, accept
" advice, and give not up the advantage
" of the leſſons of the experienced;
" eſpecially as thou wiſheſt to take upon
" thee the important truſt of ruling a
" great empire, a moſt weighty burden
" for the ſhoulders of humanity.

" Be vigilant, that the aſſaults of the
" wolf of oppreſſion diſturb not the
" repoſe of thy flock; for connivance
" at oppreſſion is diſgraceful to the
" fame of the ſhepherd. Be ready to
" encourage the deſerving, and let the
" bride of empire be always adorned with
" the ornaments of impartiality and juſ-
" tice. Cheriſh thy ſoldiery, for the
" cultivation of the plains of empire

" can

" can only be nurtured by the water of " the ſword.

VERSE.

" *If thou giveſt proper encouragement to* " *civil and military, they will be loyal to* " *thee.*

" *An empire is ſafely founded only upon* " *juſtice. On that alone can thy power be* " *ſecure.*

" *Juſtice gives ſtability to the world. I* " *have ſpoken, but it is thou who muſt* " *attend. Farewell!*"

When Jehaundar had thus impreſſed the clear tablet of the mind of his worthy ſon with admonition, he placed the empire under the controul of his ſignet, and reſigned to the graſp of his authority the reins of adminiſtration; after which, in the order of their rank, he ſummoned to him ſingly the ſeveral officers of ſtate;

and

and having conferred upon them the precious jems of advice, requeſted their approval of the meaſures of his reign.

Finally, having greeted Bherawir Banou with his laſt farewell, he liſtened to the command of "Return to thy Lord;" and ſounding the drums of march from this frail world, ſpeeded to the expanſive regions of paradiſe.

Bherawir Banou, at this ſoul-afflicting event, was involved in the net of deſpondency and ſorrow. From the vaſes of her eyes ſhe ſhed tears like roſe-water on the pallid cheek of the ſojourner of paradiſe, and from her mournful boſom heaved heaven-piercing and planet-waſting ſighs, that might have penetrated the heart of the rock, as the thorn tears the veſture of the roſe.

VERSE.

She wept; bitterly, bitterly she wept. Alas! who in this world is exempted from bitter tears?

So much did she complain to the sun of her woes, that the heavens lamented his sympathizing mornings.

As, however, the affection of Bherawir Bunou was immeasurable, resolved to maintain the honour of love, and fulfil the duties of attachment, she made preparations to accompany her beloved. Like the devotees of life in the path of true regard, she adorned herself with her bridal robes, and perfuming her body and cloaths with precious essences and various unguents, having approached the pillow of Jehaundar, without trembling or hesitating, like the moth at the flame, made an offering of existence at the feet of his corpse. Thus did she stamp a perpetual

perpetual memorial of herſelf on the records of time, and write her name on the pages of years and months in characters of love and conſtancy.

VERSE.

Among the volumes of love, I have not ſeen a nobler example.

On the occurrence of theſe diſaſtrous events exciting regret, exclamations of woe burſt from the hearts of mortals, and the duſt of ſorrow ſat upon the veſture of the univerſe. The heavens, from this calamity, ſo wept, in ſanguine ſhowers, that their concave, like the cup of the tulip, overflowed the dawn with blood. The globe ſo beat the hand of grief on her ſurface, that it became blue, like the expanſe of the firmament, and beholders dreaded, leſt the band of connection ſhould be deſtroyed between earth and ſky, and the enamel vaſe of the firmament

mament be daſhed againſt the clayey pot of the ground.

VERSE.

Gloomy clouds obſcured the ſtars of heaven; the univerſe was involved in mourning.

Shrieks like theſe of the laſt day aſcended from the earth; lamentations aroſe from earth and heaven.

The globe heaved with grief in lamenting them. The univerſe burſt into an hundred affrighting diſorders.

Sorrow tortured the mind of every individual. The whole world was a manſion of mourning.

The chief nobles and heads of families, according to approved cuſtoms and eſtabliſhed uſage, having diligently prepared the requiſites for laying out and the neceſſaries

ceſſaries for the journey of the ſwift traveller to the regions of eternity, as befitted his imperial ſtation, covered the corpſe with various compounds and eſſences of muſk, camphire, aloes, amber, roſes, and ſandal.

In the ſame manner, ladies of pure boſoms and chaſte matrons prepared the neceſſaries for the inevitable journey of that beautiful cypreſs of the grove of love and conſtancy, and blooming ſhrub of the garden of paradiſe, as became her condition.

They then conveyed to the retired apartments of futurity, at the ſame time and ſide by ſide, the funeral biers of the late graces of the throne of love and beauty, in mournful pomp, at ſight of which, afflictive as the laſt day, blood dropped from the heart of rock. The heavens ſympathized with the groans and ſcalding tears of the blue-veſted

and bareheaded mourners, and the orb of the ſun became damped by the miſt of their ſighs. According to the decree of wonder-working love, they depoſited the two moſt deſerving of the world of affection in the ſame apartment of final repoſe; and agreeably to the eſtabliſhed uſage of this abode of decay, ſeemingly flouriſhing, having committed as a treaſure to the earth the bodies of thoſe whoſe names will live for ever, placed over them the taliſman of example.

Expand for an inſtant thine heart, O thou wiſe and contemplative, and obſerve with the eye of juſt penetration, that thou mayeſt remark, how the ſprinklings of the cup of affliction are ſhed alike on all mankind, and how the ſieve of fate ſcatters the duſt of diſſolution on the heads of all the ſitters in the aſſembly of mortality.

The

The world, its afflictions and enjoyments, like the frown of the lovely and the girdle of the waiſt of the fair, are full of intricacies. The promiſes of fortune, and the viciſſitudes of life, like the treſſes of the beautiful, are involved in mazy perplexity. Of the cruel inconſtancy of the ſkies, the blighted bud and the unſeaſonable ſcattering of the roſe-leaves, are an ample proof; and of the inſtability of this world and the uncertain duration of life, the ſwell of the bubble and the flow of the ſtream are clear emblems. The cypreſs, notwithſtanding its ſtraight ſtature, yet, from the deviation of the ſkies, hath its foot enchained, and the breeze, with all its delicacy of texture and activity of motion, by the cruelty of ſeaſons, becomes captive to the waters.

VERSE.

All is vanity. Contemplate modern and ancient times.

Fix not thy mind therefore on any object.

Vaunt not on fortune and her bounties. Depend not on to-morrow for a favourable gale.

The flood of affliction may be in its courſe; the deluge of calamity, perhaps, reſts in its caverns.

Here, the tree, ere it becomes fruitful, is often uprooted by the tempeſt of deſtruction.

This is the wardrobe of the houſe of mourning, where all hands beat the ſolemn march of departure.

How long wilt thou amuſe thyſelf with vanity? how long be faſcinated by viſionary ſcenes?

This world is the illuſion of vanity. Pierce the veil, and look not for the phœnix of eternity in this deſart.

Though

Though thy feet may be ſwoln, yet the caravan is ſwift. Riſe, then, and leave this wild.

Soul-attracting as this world is, our departure from it is not to be evaded.

CHAP. LI.

CONCLUDING

ADDRESS TO THE READER.

THANKS be to God, that this figurative hiſtory of Love, which will excite the envy of the picture-galleries of China,

China, and put to the bluſh the ſketches of ſpring, through the aſſiſtant auſpices of the creator of the world, has attained a felicitous completion!

The adorner of the imperfect imagination of one like myſelf, who am but a beggar in the path of eloquence, and a learner in the aſſembly of juſt compoſition, poſſeſſed not abilities to deck out this blooming bride of the chamber of rhetoric, cheriſhed on the ſoft couch of Hindooſtan abounding in beauty, with the graces of the Parſee and robes of the Dirree, and to introduce her for approbation into the apartments of elegance.

The powers of a rude pen, in a hand like mine, unſkilled in the rules of proportion, were quite unequal to pourtray and give proper colouring to the beauties, whoſe exquiſite grace drew the line of incorrectneſs over the compoſitions of Mani. However, at the importunate requeſt

requeſt of ſome friends, and by the encouragement of the magic-fancied idol of Hindooſtan, of whom mention was made in the introduction to my work, I had the boldneſs to attempt ſuch a difficult and important undertaking.

VERSE.

I offer an hundred thankſgivings, that this pictured manſion has at laſt received its magical decoration!

This is a complete idol-temple of Hindooſtan, containing the models of a thouſand images.

Through me has bloſſomed the ſpring of literature; I have formed a gallery of knowledge.

Every metaphor is clear as water in a ſpring; each period reſembles the entwined ringlet.

Every

Every deſcription is as a full blown roſe-tree, each leaf of which is abundantly graceful.

It is a plain, on which are a thouſand gardens, whoſe ſtreams flow from the ſpring of fancy.

He who has dived into the myſteries of figurative compoſition, will properly appreciate the eaſy flow of its metaphors.

This flower, which is an offering to the garden, will be a memorial of me to the ſpring.

From this aſſembly, of which the cupbearer is time, though I may depart, my melody will remain.

Now, that having arrayed this moſt graceful charmer of rhetoric in ſuch various ornaments and elegant attire, and, to prevent the dangerous glances of her eyes,

eyes, having caſt a ſable veil of ink over her ſun-raviſhing aſpect, I am preparing to uſher her to public view; the truth is, that I am unable to lift my head from the knee of ſhame, for I am altogether aſhamed of my performance. Her attirer (the pithleſs pen of myſelf, a beggar in the world of learning and ſkill at the time of adorning ſuch a beautiful figure, for want of the treaſures of juſt expreſſion, in the place of chains of gems and ſtrings of pearls, was obliged to uſe falſe ſtones and tinſel foils. Should ſhe, therefore, be introduced to the ſight of penetrating judges, who have fed amply at the board of learning, and drank deeply at the ſpring of rhetoric, who are rich in the powers of expreſſion, and have dived to the bottom of the ſea of knowledge, what will be my fate, and the conſequence of my labours?

However, from the liberal of virtuous diſpoſitions, and the indulgent of candid

candid minds, in oppoſition to the conduct of certain blockheads, with eyes hollow as their reeds, and aſpects black as their pipes, of gloomy ſouls, and ſavage hearts, (who, from their evil natures, like wolves and tigers, eſteem it glorious to tear the ſable and the defenceleſs fawn) nothing can occur but kindneſs, indulgence, tenderneſs to miſtakes, and regard to intention. The lion of the heavens has no claws, and the fingers of the ſun have no talons. Taking ſhelter, therefore, under the protecting ſhade of the liberal-minded, I will not again move my lip, like the bell, in vain tinklings, but impoſe ſilence on my tongue. As ſilence gives dignity and reſpect to the wiſe, and is even a mean of conſequence and valuation to the ignorant, I yield my heart to the following maxims, and proceed to practice.

VERSE.

Be no longer faulty, like thy wandering pen. Waſh out with bloody tears thy journal.

Give

Give to the tongue the reproof of silence; for silence is preferable to aught thou canst say.

APPEN-

APPENDIX.

APPENDIX.

In the Preface it has been already mentioned, that ſome few Tales were left untranſlated. The outlines of them, ſix in number, will be found in the following pages, and, in the notes, my reaſons for not giving them at length.

Whether the BAHAR-DANUSH will be deemed worth the applica-

tion I have beſtowed upon it, I feel anxiouſly doubtful of; as the partiality for my own labour does not prevent me ſeeing that my author's deſcriptions are often too free, and that the incidents in ſome tales are triflingly unintereſting. The unfavourable light in which he has placed the conduct of ſo many of the eaſtern ladies deſerves reproof, as one or two inſtances of female depravity would have been ſufficient to contraſt with the perfections of his virtuous characters.

It ſeems to have been his object, to make the imperfections of many a foil to the brilliant virtues of the heroine of his novel, who loved ſo truly, that ſhe could not ſurvive the loſs of her huſband; and in the conſtancy of his hero, he doubtleſs meant

meant to exemplify a generous mind, proof againſt general accuſation, or abuſe. So much in apology for the author. If we wiſh for a true picture of Aſiatic manners, we muſt take the bad with the good, or be deceived.

OUTLINES

OF

TALES LEFT UNTRANSLATED.

I.

What follows is that of the Prince of Fullun.

Bharam, prince of Bogellana, is in love with Zohera, daughter of his father's vizier. The minister, fearful of her seduction, complains to the sultaun, who banishes his son. The prince persuades his mistress to elope with him, and the lovers depart, but being followed,

Bharam

Bharam engages the purſuers, and after killing ſome, obliges the remainder to fly. On his returning into a foreſt, where he had left Zohera aſleep on the appearance of the purſuers, ſhe is not to be found. He goes in ſearch of her without ſucceſs; for, on awaking and miſſing Bharam, ſhe had gone another way to look for him.

After travelling all night, ſhe reaches a city; where being diſguiſed as a man, the ſultaun's daughter falls in love with her, and offers herſelf in marriage. Zohera, after informing her that ſhe had taken an oath to have no commerce with the ſex till the accompliſhment of a certain object, which ſhe dare not reveal, agrees to marry her, on condition that, till the expiration of the vow, they ſhall ſleep in different apartments. To this the princeſs conſents, and they are married.

Not

Not long after the nuptials, the ſultaun dies; and Zohera, in right of the wife, ſucceeds to the throne. At length Bharam, in ſearch of his loſt miſtreſs, arrives at the capital, when Zohera diſcovers herſelf to him, and makes known her adventures and ſex to the princeſs, who conſents to ſhare with her in the love of Bharam, and he becomes ſultaun of the country, living happily with his two wives.*

II.

A young merchant, named Houſſun, impreſſed by religious ardour, beſtows all his property on the poor, and embraces the life of a wandering penitent. As he is journeying one day, he finds in

* The latter part of this tale is ſo ſimilar in plot to that of Prince Camaralzamaun and Badoura, Princeſs of China, in the Arabian Nights, that I did not think it worth tranſlating. It exceeds the laſt in the original.

the midſt of a foreſt an holy man, who, with his beautiful daughter, had retired from the world, to ſpend their days in ſecluded devotion. Houſſun falls in love with the young lady, and ſhe with him. The father conſents to their marriage, after which Houſſun returns with her towards his own country.

The young couple arrive at a city, and being diſtreſſed for money, offer for ſale a veſtband of moſt exquiſite embroidery, worked by the wife. A wicked vizier, deſirous of enjoying the lady, and having the embroidery, confines Houſſun and Gohera in ſeparate places, under pretext that they were thieves. In the night a young man, a domeſtic of the vizier, who had been captivated by the charms of Gohera, throws a rope-ladder up to the window of her priſon, and ſhe deſcends into his arms, ſuppoſing it was her huſband who was her deliverer.

The

The young man, hoping to eſcape with her into another territory, travels with her all night in ſilence. In the morning ſhe diſcovers that ſhe has been deceived, and is ſo overpowered with grief and fatigue that ſhe faints away. While in this ſtate, a ſoldier mounted upon a camel appears, and being charmed by her beauty, forces her from the young man, and mounts her before him.

The ſoldier is proceeding with great ſpeed when he is ſtopped by a prince, who with his attendants are hunting. The prince enquires whence he comes, and wherefore he travels ſo rapidly with ſuch a beautiful woman, who, by her tears, ſeems not to be willingly his companion? The vizier with his ſuite, who on the diſcovery of Gohera's eſcape had ſet off in purſuit of her, and alſo the young man who releaſed her, now come up, and each claim her as their property. The prince, aſtoniſhed, queſtions the wife;

wife; and upon her relating her ſtory, ſeizes the vizier, and obliges him to ſend for the injured huſband; to whom he returns Gohera, with a gift of money to enable them to continue their journey.

Houſſun and Gohera once more united, retire to a lodging for the night. The former goes to buy ſome oil at a grocer's, and unfortunately throws down a lamp, when the tradeſman, who had been lately robbed, ſuppoſing Houſſun was a thief, and had extinguiſhed the light that he might ſteal ſomething, calls out Robbery! when the watch ruſh in, and convey the unfortunate huſband to priſon.

Gohera, after an uneaſy night, wanders in the city to ſearch for Houſſun, and at length ſees him among other criminals conducting to the cutwal for examination. She follows, and requeſts the magiſtrate to releaſe him; but he refuſes,

refuſes, unleſs ſhe will conſent to his embraces. She then goes to the cauzi, and requeſts his interference, but the judge offers her relief only on the ſame condition as the cutwal. She ſeemingly conſents, and appoints a time for his viſit at her lodging; then goes to the cutwal, and makes alſo an aſſignation with that officer.

At night the cauzi comes, bringing with him proviſions for a treat, and, after feaſting, becomes preſſing for enjoyment, but is interrupted by a loud knocking at the door. Fearful of being diſcovered, he entreats Gohera to conceal him, and ſhe ſhews him a large jar, into which he creeps, and the lid is faſtened upon him.

The cutwal now enters; when after ſome time the door founds again, and this magiſtrate is put into a cheſt, which is locked by Gohera. Next morning ſhe hires

hires porters, and has the grave magiſtrates carried before the ſultaun, who orders them to be ſeverely puniſhed, and releaſes Houſſun. After this the huſband and wife reach their own country without any further misfortune.[b]

III.

Story omitted, which follows the laſt in the original.

A brickmaker's ſon, tired of his humble profeſſion, reſolves to travel, in hopes of improving his fortunes. He arrives at a city, in which, after ſpending what little he had, he becomes much diſtreſſed. At length, he is addreſſed one day in a moſque by a rich merchant, who

[b] The firſt part of this tale is ſo like that already given in chapter viii. vol. iſt of the young man who married the devotee's daughter, and the latter part ſo reſembles the hiſtory of the fair Arouya, in PHILLIPS's Perſian Tales, that I did not think it had novelty deſerving of tranſlation.

who offers, if he will comply with a requeſt he has to make, to reward him handſomely.

The young man deſires his commands, when the merchant informs him, that his daughter and ſon in law, though paſſionately fond of each other, having had a diſpute, the huſband in his anger had pronounced the vow of final divorce, of which he now repented; but, according to the laws of the Mahummedan religion, *could not take his wife* again, till ſhe ſhould be wedded and divorced by another man, called on ſuch occaſions Hulla, or ſolver of difficulty; which office, if he would take upon him, he ſhould be diſmiſſed, on his divorcing the lady on the morning ſucceeding marriage, with a handſome preſent.

The young brickmaker gladly conſented, and the wedding was celebrated with magnificence becoming the lady's quality.

quality. In the morning the hulla was desired to perform his promise, but he was so fond of his wife and she of him, that they agreed not to part. The merchant and his late son in law, enraged at his refusal to make the divorce, threaten to chastize him, but he disregards them. They then offer bribes, but in vain. The hulla, by advice of the lady, pretends that he is the son of a rich merchant, and had left his father on some disgust, but that now he was married, he had sent to beg pardon for his conduct, and made no doubt, but that he should soon have a fortune remitted him far superior to that of his predecessor in the wife's affections. Upon this assurance the merchant is satisfied, sends away the former husband, and the young couple are left unmolested.

A month passes very happily, but the time drawing near which had been fixed by the brickmaker for the return of the pretended

pretended meſſenger, he and the lady are involved in apprehenſion, leſt the diſcovery of the impoſition ſhould make the father caſt them off without a proviſion. In this melancholy ſtate they are overheard ſinging ſome verſes expreſſive of their ſituation by the ſultaun, who was walking the city in diſguiſe to learn the ſtate of the police. He is charmed with the harmony, and knocking at the door, begs admittance for a benighted traveller. He is received, and in the courſe of converſation informed of their diſtreſs.

The next morning a meſſenger arrives, with a letter and rich preſents as from the father of the young man, and an invitation from the ſultaun to court, as the ſon of his friend. The merchant comes with exultation to congratulate his new ſon in law on this great honour. The brickmaker was aſtoniſhed and alarmed, but, perſuaded by his wife, ventures to court, and in the ſultaun ſees

his

his laſt night's gueſt; who taking him aſide, informs him of his diſguiſe, and then conferring upon him the rank of nobility, receives him among his favoured courtiers, to the great joy of his father in law the merchant, and the laſting ſatisfaction of the fortunate brick-maker and his wife.*

IV.

Story omitted.

Three young men travelling on foot together, become weary, and agree that whoever will not relate his adventures ſhall carry the other two to the city, from which they were not far diſtant.

STORY

OF THE FIRST YOUNG MAN.

Being ſhipwrecked, he fell into the hands of peries, with one of whom he married,

* The very near reſemblance of this ſtory to part of that of Couloute and Dilara, in PHILIPS's Perſian Tales, made me unwilling to tran-

married, and remained eight years; when being anxious to revifit his own country, he was carried homewards on the back of a deo; who on the way was changed into a ſerpent. Alarmed at this, the young man made his eſcape, and on paſſing through a foreſt, was enſnared by a demon in the ſhape of an old man, and confined in a cave, where he found many companions in adverſity, from whom he learnt that they daily expected to be devoured, as the demon fed on human fleſh and ſheep, of which he had a large flock, under charge of a monſter who took them out every morning to graze, and returned with them at night to the cave.

The demon happening to ſta y ou one night, the young man ſeeing the monſter aſleep, blinded him with the red hot point of a ſpit; and covering himſelf with a ſheepſkin, made his way

out of the cave among the ſheep, when they were let out to paſture, tho' the blinded monſter felt every one of them as they paſſed, hoping thus to prevent the eſcape of the devoted captives.

After travelling ſeveral days in a forceſt, he was near expiring with hunger, when he found a neſt containing ſeven eggs, of the ſize of a gourd, and each of a different colour. Having ate one, he continued his journey for ſeven days; and on the laſt having fed on the ſeventh egg, ſuddenly beautiful feathers of many colours, and at length wings, covered his body, and he was able to fly. One day, after ſoaring through the air, he alighted on a tree round which was a great concourſe of people, to whom he addreſſed himſelf as they were going to ſhoot him. On hearing his adventures, they had compaſſion, and took him under their protection. With them he remained ſeven years; at the

the expiration of which his wings and feathers fell off, and he returned ſafely to his own country.[4]

STORY
OF THE SECOND TRAVELLER.

Being upon buſineſs in a certain city, he goes upon a hunting party, and fatigued with the chace, ſtops at a country houſe to beg refreſhment. The lady of the manſion receives him kindly, and admits him as a lover. In the midſt of their dalliance the huſband comes home, and the young man has no reſource to eſcape diſcovery, but jumping into a baſin which was in the court of the houſe, and ſtanding with his head covered with a hollow gourd, which luckily happened to be in the water. The huſband ſurprized at the gourd's remaining fixed in the water, which was agitated by the

[4] The eſcape of the hero of the above tale from the cave, reſembles an adventure of ULYSSES in the Odyſſey; but the circumſtances altogether ſeemed to me too abſurd to merit tranſlation.

wind, throws a ſtone at it; when the lover dips from under it, and holds his breath till almoſt ſuffocated. Luckily the huſband retires with his wife into an inner apartment, when the young man eſcapes.

The next day he relates his adventure before a large company at a coffee-houſe. The huſband happens to be one of the audience, and, meditating revenge, pretends to admire the gallantry of the young man, whom he invites to his houſe. The lover accompanies him, and on ſeeing his reſidence is overwhelmed with confuſion, but recovering himſelf, reſolves to abide all hazards, in hopes of eſcaping by ſome lucky ſtratagem. His hoſt introduces him to his wife, and begs he will relate his merry adventure before her, having reſolved, when he ſhould finiſh, to put them both to death. The young man complies, but with an artful preſence of mind exclaims at the concluſion,

cluſion, " Glad was I when I awoke " from ſo alarming a dream." The huſband upon this, after ſome queſtions, is ſatisfied that he had only told him his dream; and after having entertained him nobly diſmiſſes him kindly.*

The third young man having nothing to relate, carries his companions upon his back one after another to a caravanſerai in the city. The king's daughter from a window ſeeing the travellers, calls them to her, and enquires the cauſe of their odd proceedings. On being informed, ſhe, at their requeſt, relates her adventures, ſaying, that ſhe had fallen in love with a young man, whom ſhe had brought into her palace diſguiſed as a female. While ſhe was enjoying his company, the king came to pay her a viſit, and ſhe had only time to put her gallant into a very narrow dark cloſet to

 prevent

* This tale is too free in deſcription to be given in tranſlation with propriety.

prevent diſcovery. The king ſtaid long, and upon his departure, the princeſs found her lover dead from ſuffocation. In order to have the body conveyed away, ſhe applies to an ugly negro, her domeſtic, who refuſes, and threatens to diſcloſe her abandoned conduct to the king, unleſs ſhe will receive his addreſſes, and ſhe is forced to ſubmit. Wearied with his brutal conduct, ſhe with the aſſiſtance of her nurſe one night hurls him headlong from the battlements of the palace, and he is daſhed in pieces with the fall. Some time after this, her father gives her in marriage to a prince; when ſhe, dreading leſt her huſband ſhould diſcover her loſs of virtue, contrives to place a virgin in her place on the nuptial night, and ſets fire to the palace. The young lady is conſumed, and the wicked princeſs eſcapes undetected, to the great joy of her huſband, who had ſuppoſed ſhe was burnt to death.

V.

V.

Story omitted.

STORY OF KAUMGAR.

Kaumgar, the ſon of a powerful ſultaun, excites the jealouſy of his father's vizier, who procures his baniſhment, by accuſing him of rebellious deſigns. The prince, accompanied by his friend, the vizier's ſon, a young merchant, and a jeweller, departs for a foreign country.

On the road, the latter is prompted by avarice to ſteal four invaluable rubies, which the vizier's ſon had brought with him as a reſource againſt diſtreſs. On finding that he was robbed, he complains to a court of juſtice; but the judges are unable to fix on the thief. The vizier's ſon is then recommended to have recourſe to a learned lady, who was celebrated for unravelling the moſt knotty caſes.

She firſt calls the prince to her, and tells him a ſtory of a perſon, who on diſcovering his friend to be in love with his wife, unknowing that ſhe was ſo, prevails on her to go to his houſe, and gratify his paſſion. On the way ſhe is ſtopped by thieves, who ſeize her jewels; but upon her informing them of her uncommon errand, and promiſing, if they will but delay their plunder till ſhe has viſited the lover, to return, they let her go unrobbed.

On her arrival at the houſe, ſhe diſcovers to her huſband's friend who ſhe is, and the lover, reſolved not to be outdone in generoſity, conquers his paſſion. She returns unviolated to the thieves, who are ſo impreſſed by her performance of her promiſe, that inſtead of robbing, they make her a preſent, and conduct her home in ſafety. The prince at the concluſion burſts into applauſe of the uncommon friendſhip of the huſband, the virtue

of

of the wife, the forbearance of the lover, and the generoſity of the thieves.

The lady then relates the ſame ſtory ſeparately to the vizier's ſon, the merchant, and the jeweller. The latter exclaims involuntarily, that the thieves were very fooliſh in letting ſuch a rich prey eſcape from their hands. Upon this, the lady accuſes him of the robbery, but promiſes not to expoſe him if he will give up the rubies, which he does, and ſhe returns them to the vizier's ſon without diſcloſing who had them. The rubies are then offered for ſale in the city, when their coſtlineſs exciting ſuſpicions againſt the honeſty of the prince and his friends, who were diſguiſed as pilgrims, they are taken up, and carried before the ſultaun of the country. The vizier's ſon now diſcloſes the rank of his maſter; upon which the king marries him to his daughter, and appoints him ſucceſſor in his kingdom.

VI.

VI.

Story omitted.

A raja of Hindooſtan has a beautiful daughter, named Lalla Rookh, *anglice* tulip cheek, with whom a neighbouring prince falls in love, and the father conſents to the match. They are betrothed to each other, but the nuptials are put off for ſome years.

In this interval, the emperor of Hindooſtan quarrels with his favourite ſultana, who, preſuming upon her beauty, had treated him with diſreſpect, and he threatens to degrade her from the command of the haram. She acknowledges her error, but requeſts him to forbear the execution of his threats, till ſuch time as he ſhall find a lady handſomer than herſelf to ſupply her place. He conſents, and ſends his prime vizier to travel in ſearch of a ſuperior beauty, telling him, that unleſs

unleſs he finds the deſired object, he ſhall no longer enjoy his high office.

The vizier departs, and, after long travel and vain enquiries, is returning home, reſolved to ſacrifice his place rather than endure more fatigue; when paſſing by the capital of Lalla Rookh's father, he ſees her, and finds her more charming than the coquettiſh queen.

He returns, and informs the emperor; who ſends an embaſſy to the raja, demanding his daughter in marriage. The raja refuſes, on pretence that his religion will not allow him to form a family alliance with one of a different belief. The emperor enraged, collects his forces, and marches againſt the raja; who, unable to oppoſe in the field, retires to his fortreſs, which is beſieged. When the place was nearly reduced, the emperor ſends his vizier with an offer of peace, which is refuſed; but one of his attendants takes the portrait of Lalla Rookh

Rookh from the reflection of her face in a fountain, as ſhe looked out of a window.

The emperor, on receiving the picture, is more in love than ever; and once more, being unwilling to endanger the loſs of his charmer by an aſſault, ſends his vizier to offer terms, and accompanies him in the diſguiſe of an attendant, hoping to ſee Lalla Rookh. While the vizier is in audience with the raja, he retires, and ſits on the margin of the fountain where the painter had taken the portrait. No reflection of his miſtreſs appears, but ſome beautiful fiſh are ſwimming in it. The emperor is abſorbed in contemplation, and from abſence of mind throws the pearls of his roſary one by one into the water.

While he is thus employed, a female domeſtic perceives him, and, from his making ſo light of ſuch precious pearls, is

is convinced that he muſt be the emperor diſguiſed as an attendant on the vizier. She challenges him as ſuch, and he is unable to deny his quality; but upon his promiſing to raiſe the ſiege, ſhe lets him go undiſcovered. The ſiege is raiſed, and the emperor returns home.

Some time after this, the raja, boaſting that he had repulſed the forces of the ſovereign of Hindooſtan, is informed by the female domeſtic that ſhe had been the cauſe of his deliverance; upon which, enraged, he commits her to priſon for her ſuppoſed falſehood, but after ſome days releaſes her. She, vexed at ſuch an ungrateful return for her ſervices, meditates revenge, and ſends a meſſenger to the emperor, aſſuring him, that if he will again march againſt the raja, ſhe will deliver her miſtreſs into his power.

The emperor rejoiced, once more beſieges the fortreſs. The domeſtic comes

comes out privately, and informs him of the place where the beautiful Lalla Rookh goes every morning, with a few attendants, to bathe. She is ſurprized, and taken. The emperor returns with her to his capital, and declares her his queen; but as ſhe is overwhelmed with grief at the loſs of her friends, her lover, and being confined to aſſociate with thoſe of a different religion, he refrains from aſking favours, in hopes that time may conquer her melancholy, and attentions attract her regard.

The unfortunate prince who had been betrothed to Lalla Rookh becomes diſtracted, and taking with him the jewels and ornaments he had prepared for their nuptials, wanders to the neighbourhood of the emperor's capital. In a foreſt near it he builds a hut, and in moſt harmonious ſtrains laments his love. His complaints attract the antelopes, who become ſo tame as to gather round him

him while he is singing; and he ties round their necks the pearls and jewels he had prepared for his mistress. Rumour soon spreads in the city the report of his situation, and the people flock in crowds to behold him, and hear his poetry and music. The emperor is informed, and with Lalla Rookh repairs to his hut; where they behold him surrounded by listening animals of every kind, and hear him singing the following

VERSES.

" *The snake, tho' in his narrow cell;*
" *the ant, tho' confined to the fissure of a*
" *rock; the crocodile, even in the rolling*
" *waves; the tiger, doomed to prowl the*
" *desart; the birds of the grove, the deer*
" *of the forest, and all animals, enjoy a*
" *consort. I know not, alas! what I am,*
" *that I am thus necessitated to live in so-*
" *litude.*"

On hearing theſe verſes, and ſeeing her lover, Lalla Rookh faints. The emperor, moved with compaſſion, generouſly unites the lovers, and diſmiſſes them with magnificent preſents to their own country.

[1] Great part of this tale is founded upon the loves of Leila and Mujnoon, of which all the verſes are extracts, and I did not wiſh to anticipate any part of a poem, which may one day appear complete from the pen of an oriental.

THE END.

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